

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
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Formerly the American Bible League

An Organization formed to promote a true knowledge of
the Bible and consequent faith in its Divine Authority.

William Phillips Hall, President

Frank J. Boyer, Secretary-Treasurer

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THE Bible League of North America, then called the American Bible League, was organized in the year of our Lord 1903 to effect "the promotion everywhere of a devout, constructive study of the Bible, as a whole and in its various books and parts, by the common sense and rational, or truly scientific, method, and with the aid of all the light that can be thrown upon it from all sources, and the meeting and counteracting of the errors now current concerning its truthfulness, integrity and authority."

The second article of its Constitution declares: "It shall be the object of this League to organize the friends of the Bible, to promote a more thorough, reverential and constructive study of the Sacred Volume, and to retain the historic faith of the Church in its divine inspiration and supreme authority as the Word of God."

At the Second Convention of the League, held at Park Street Congregational Church, Boston, in 1904, the writer, among other things, said: "In the prosecution of its high purpose the League aims to avail itself of the coöperative assistance of the ablest and most highly accredited scholarship that the conservative school affords; and in its enterprise plans to give all sane and sound Biblical criticism its proper place.

"To search the Scriptures for the imperishable gold of God's eternal truth is indeed most Christly and commendable, and to devote oneself to such search in the spirit and with the methods of a truly reverent and scientific scholarship is but to yield obedience to the Spirit and teachings of our Divine Lord. For such Christ-like critical study of God's Word the American Bible League most strenuously stands.

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"We shall make no bid for the full acquiescence of a blind and unreasoning faith in the correctness of our conclusions, but rather, by the teachings of a scholarship of unchallenged ability, we shall endeavor to commend ourselves and our cause to the favorable judgment of all friends who acknowledge the supreme authority of our Lord Jesus Christ in all matters of faith and practice."

Although more than seventeen years have passed since the words just quoted were originally uttered, we have had no reason to change our mind, nor our position so declared.

Today, more than ever in the past, is the work of the Bible League called for, and it is cause for devout thanksgiving to our dear Lord that there still remain more than seven thousand who have not bowed the knee to the Baal of a false scholarship and a faith destroying criticism of the Word of God.

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The names of George Frederick Wright, Luther Tracy Townsend, Herbert W. Magoun, David James Burrell, William H. Bates and many others who are contributing to the magazine assure us of the extraordinary value of the same in the vitally important work that is being accomplished thereby.

May all true friends of the Bible subscribe for the BIBLE CHAMPION and also secure its widest possible circulation among their friends and acquaintances, and may the blessings of our Lord Jesus Christ richly rest upon all who may send a favorable response to this appeal!

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THE BIBLE CHAMPION

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The Arena

The Menace of Darwinism

By Honorable William Jennings Bryan, Miami, Florida.

WHEN the mainspring is broken a watch ceases to be useful as a time-keeper. A handsome case may make it still an ornament, and the parts may have a market value, but it cannot serve the purpose of a watch. There is that in each human life that corresponds to the mainspring of a watch—that which is absolutely necessary if the life is to be what it should be, a real life and not a mere existence. That necessary thing is a belief in God. Religion is defined as the relation between God and man, and Tolstoy has described morality as the outward expression of this inward relationship.

If it be true, as I believe it is, that morality is dependent upon religion, then religion is not only the most practical thing in the world, but the first essential. Without religion, viz., a sense of dependence upon God and reverence for Him, one can play a part in both the physical and the in-

tellectual world, but he cannot live up to the possibilities which God has placed within the reach of each human being. A belief in God is fundamental; upon it rest the influences that control life.

1. The consciousness of God's presence in the life gives one a sense of responsibility to the Creator for every thought and word and deed.

2. Prayer rests upon a belief in God; communion with the Creator in the expression of gratitude and in pleas for guidance powerfully influences man.

3. Belief in a personal immortality, rests upon faith in God; the inward restraint that one finds in a faith that looks forward to a future life, with its rewards and punishments, makes outward restraint less necessary. Man is weak enough in hours of temptation, even when he is fortified by the conviction that this life is but a small arc of an infinite circle; his power of resistance is greatly impaired if he accepts the doctrine

He's Right—We take the liberty to quote a few lines from a letter from our old friend, Dr. Bell, California, to us the other day. We appreciate his interest and wellwishes—and the complimentary subscription for a friend of his he sent, with his letter. In part this is what he says:

I congratulate you on the issue of the CHAMPION for February. Its articles and contributions are sufficiently varied and of uniformly high grade—informing and stimulating. However it was almost painful—and if my own subscription were not always promptly paid in advance—would be humiliating, to read the statement in "Friendly Talk" article, working, as it must, unnecessary embarrassment to the publisher. I cannot understand how any one who reads the CHAMPION and walks in the light of it, can be content to place this burden on the publisher by withholding for a day his honest dues; especially when the individual payment required is so trifling. My hope is these brethren will Pay Up—without a day's delay!

that conscious existence terminates with death.

4. The spirit of brotherhood rests on a belief in God. We trace our relationship to our fellow men through the Creator, the Common Parent of us all.

5. Belief in the Bible depends upon a belief in God. Jehovah comes first; His word comes afterward. There can be no inspiration without a Heavenly Father to inspire.

6. Belief in God is also necessary to a belief in Christ: the Son could not have revealed the Father to man according to any atheistic theory. And so with all other Christian doctrines: they rest upon a belief in God.

If belief in God is necessary to the beliefs enumerated, then it follows logically that anything that weakens belief in God weakens man, and, to the extent that it impairs belief in God, reduces his power to measure up to his opportunities and responsibilities. If there is at work in the world today anything that tends to break this mainspring, it is the duty of the moral, as well as the Christian, world to combat this influence in every possible way.

I believe there is such a menace to fundamental morality. The hypothesis to which the name of Darwin has been given—the hypothesis that links man to the lower forms of life and makes him a lineal descendent of the brute—is obscuring God and weakening all the virtues that rest upon the religious tie between God and man. Passing over, for the present, all other phases of evolution and considering only that part of the system which robs man of the dignity conferred upon him by separate creation, when God breathed into him the breath of life and he became the first man, I venture to call attention to the demoralizing influence exerted by this doctrine.

If we accept the Bible as true we have no difficulty in determining the origin of man. In the first chapter of Genesis we read that God, after creating all other things, said: "Let us make man in our image, after our likeness; and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image; in the image of God, created He him; male and female created He them."

The materialist has always rejected the Bible account of creation, and, during the last half century, the Darwinian doctrine has been the means of shaking the faith of millions. It is important that man should have a correct understanding of his line of descent. Huxley calls it the "question of questions" for mankind. He says: "The problem which underlies all others, and is more interesting than any other—is the ascertainment of the place which man occupies in nature and of his relation to the universe of things. Whence our race has come, what are the limits of our power over nature and of nature's power over us, to what goal are we tending, are the problems which present themselves anew with undiminished interest to every man born in the world."

The materialists deny the existence of God and seek to explain man's presence upon the earth without a creative act. They go back from man to the animals, and from one form of life to another until they come to the first germ of life; there they divide into two schools, some believing that the first germ of life came from another planet, others holding that it was the result of spontaneous generation. One school answers the arguments advanced by the other and, as they cannot agree with each other, I am not compelled to agree with either.

If it were necessary to accept one of these theories I would prefer the first; for, if we can chase the germ of life off of this planet and out into space, we can guess the rest of the way and no one can contradict us. But, if we accept the doctrine of spontaneous generation we will have to spend our time explaining why spontaneous generation ceased to act after the first germ of life was created. It is not necessary to pay much attention to any theory that boldly eliminates God; it does not deceive many. The mind revolts at the idea of spontaneous generation; in all the researches of the ages no scientist has found a single instance of life that was not begotten by life. The materialist has nothing but imagination to build upon; he cannot hope for company or encouragement.

But the Darwinian doctrine is more dangerous because more deceptive. It permits one to believe in a God, but puts the creative act so far away that reverence for the Creator—even belief in Him—is likely to be lost.

Before commenting on the Darwinian hypothesis, let me refer you to the language of its author as it applies to man. Professor Darwin, on page 180 of "Descent of Man" (Hurst & Co. edition, 1874), says: "Our most ancient progenitors in the kingdom of Vertebrata, at which we are able to obtain an obscure glance, apparently consisted of a group of marine animals, resembling the larvæ of the existing Ascidians." Then he suggests a line of descent leading to the monkey. And he does not even permit us to indulge in a patriotic pride of ancestry. Instead of letting us descend from American monkeys, he connects us with the European branch of the monkey family.

It will be noted, first, that he begins the summary with the word "apparently," which the Standard Dictionary defines: "As judged by appearances, without passing upon its reality." His second sentence (following the sentence quoted) turns upon the word "probably," which is defined: "As far as the evidence shows; presumably; likely." His works are full of words indicating uncertainty. The phrase "we may well suppose" occurs over eight hundred times in his two principal works. (See "*Herald and Presbyter*," Nov. 22d, 1914.)

The eminent scientist is guessing.

After locating our gorilla and chimpanzee ancestors in Africa, he concludes that "it is useless to speculate on the subject." If the uselessness of speculation had occurred to him at the beginning of his investigation he might have escaped responsibility for shaking the faith of two generations by his guessing on the whole subject of biology.

If we could divide the human race into two distinct groups we might allow evolutionists to worship brutes as ancestors, but they insist on connecting all mankind with the jungle. We have a right to protect our family tree.

Having given Darwin's conclusions as to man's ancestry, I shall quote him to prove that his hypothesis is not only groundless, but absurd and harmful to society. It is groundless because there is not a single fact in the Universe that can be cited to prove that man descended from the lower animals. Darwin does not use facts; he uses conclusions drawn from similarities. He builds upon presumptions, probabilities and inferences, and asks the acceptance of his hypothesis "notwithstanding the fact that con-

necting links have not hitherto been discovered" (page 162). He advances an hypothesis which, if true, would find support on every foot of the earth's surface, but which as a matter of fact, finds support nowhere. There are myriads of living creatures about us, from insects too small to be seen with the naked eye to the largest mammals, and, yet, not one is in transition from one species to another; every one is perfect. It is strange that slight similarities could make him ignore gigantic differences. The remains of nearly one hundred species of vertebrate life have been found in the rocks, of which more than one-half are found living today, and none of the survivors shows material change.

The word "hypothesis" is a synonym used by scientists for the word "guess;" it is more dignified in sound and more imposing to the sight, but it has the same meaning as the old-fashioned, every-day word "guess." If Darwin had described his doctrines as a guess instead of calling it an hypothesis, it would not have lived a year.

Probably nothing impresses Darwin more than the fact that at an early stage the foetus of a child cannot be distinguished from the foetus of an ape; but why should such a similarity in the beginning impress him more than the difference at birth and the immeasurable gulf between the two at forty? If science cannot detect a difference, *known to exist*, between the foetus of an ape and the foetus of a child, science should not ask us to substitute the inferences, the presumptions and the probabilities of science for the word of God.

Science has rendered invaluable service to society; her achievements are innumerable—and the hypotheses of scientists should be considered with an open mind. Their theories should be carefully examined and their arguments fairly weighed, but the scientist cannot compel acceptance of any argument he advances, except as, judged upon its merits, it is convincing. Man is infinitely more than science; science, as well as the Sabbath, was made for man. It must be remembered, also, that all sciences are not of equal importance. Tolstoy insists that the science of How to Live is more important than to know the age of the rocks; it is better for one to know that he is close to the Heavenly Father, than to know how far the stars in the heavens are apart. And

is it not just as important that the scientists who deal with matter should respect the scientists who deal with spiritual things, as the latter should respect the former? If it be true, as Paul declares, that "the things that are seen are temporal" while "the things that are unseen are eternal," why should those who deal with temporal things think themselves superior to those who deal with the things that are eternal? Why should the Bible, which the centuries have not been able to shake, be discarded for scientific works that have to be revised and corrected every few years?

The two lines of work are parallel. There should be no conflict between the discoverers of real truths, because real truths do not conflict. Every truth harmonizes with every other truth, but why should an hypothesis, suggested by a scientist, be accepted as true until its truth is established? Science should be the last to make such a demand because science, to be truly science, is classified knowledge; it is the explanation of facts. Tested by this definition, Darwinism is not science at all; it is guesses strung together. There is more science in the twenty-fourth verse of the first chapter of Genesis (And God said, let the earth bring forth the living creature after his kind, cattle and creeping things, and beast of the earth after his kind; and it was so.) than in all that Darwin wrote.

It is no light matter to impeach the veracity of the Scriptures in order to accept, not a truth—not even a theory—but a mere hypothesis. Professor Huxley says: "There is no fault to be found with Darwin's method, but it is another thing whether he has fulfilled all the conditions imposed by that method. Is it satisfactorily proved that species may be originated by selection? That none of the phenomena exhibited by the species are inconsistent with the origin of the species in this way? If these questions can be answered in the affirmative, Mr. Darwin's view steps out of the ranks of hypotheses into that of theories; but so long as the evidence adduced falls short of enforcing that affirmative, so long, to our minds, the new doctrine must be content to remain among the former,—an extremely valuable, and in the highest degree probable, doctrine; indeed the only extant hypothesis which is worth anything in a scientific point of view; but still a hypothesis,

and not a theory of species." "After much consideration," he adds, "and assuredly with no bias against Darwin's views, it is our clear conviction, that as the evidence now stands, it is not absolutely proven that a group of animals, having all the characters exhibited by species in nature, has ever been originated by selection, whether artificial or natural."

But Darwin is absurd as well as groundless. He announces two laws, which, in his judgment, explain the development of man from the lowest form of animal life—viz., natural selection and sexual selection. The latter has been abandoned by the modern believers in evolution, but two illustrations, taken from Darwin's *Descent of Man*, will show his unreliability as a guide to the young. On page 587 of the 1874 edition, he tries to explain man's superior mental strength (a proposition more difficult to defend today than in Darwin's time). His theory is that, "the struggle between the males for the possession of the females" helped to develop the male mind and that this superior strength was transmitted by males to their offspring.

After having shown, to his own satisfaction, how sexual selection would account for the (supposed) greater strength of the male mind, he turns his attention to another question, namely, how did man become a hairless animal? This he accounts for also by sexual selection—the females preferred the males with the least hair (page 624). In a footnote on page 625 he says that this view has been harshly criticised. "Hardly any view advanced in this work," he says, "has met with so much disfavor."

But the arguments of his critics do not seem to him to "be of much weight." These quotations suggest a comment and a question. First. Unless the brute females were very different from the females as we know them, they would not have agreed in taste. Some would "probably" have preferred males with less hair; others, "we may well suppose," would have preferred males with more hair. (Those with more hair would naturally be the stronger because better able to resist the weather.) But, second, how could the males have strengthened their minds by fighting for the females if, at the same time, the females were breeding the hair off by selecting the males? Or did the males select for three years and then allow

the females to do the selecting during leap year?

But, worse yet, in a later edition published by L. A. Burt Co. a "supplemental note" is added to discuss two letters which he thought supported the idea that sexual selection transformed the hairy animal into the hairless man. Darwin's correspondent (page 710) reports that a mandril seemed to be proud of a bare spot. Can anything be less scientific than trying to guess what an animal is thinking about? It would seem that this also was a subject about which it was "useless to speculate."

While on this subject it may be worth while to call your attention to other fantastic imaginings of which those are guilty who reject the Bible and enter the field of speculation—fiction surpassing anything to be found in the Arabian Nights. If one accepts the Scriptural account of the creation, he can credit God with the working of miracles and with the doing of many things that man cannot understand. The evolutionist, however, having substituted what he imagines to be a universal law for separate acts of creation, must explain everything. The evolutionist, not to go back farther than life just now, begins with one or a few invisible germs of life on the planet and imagines that these invisible germs have, by the operation of what they call "resident forces," unaided from without, developed into all that we see today. They cannot in a lifetime explain the things that have to be explained, if their hypothesis is accepted—a useless waste of time even if explanation were possible.

Take the eye, for instance. Believing in the Mosaic account, I believe that God made the eyes when He made man—not only made the eyes, but carved out the caverns in the skull in which they hang. It is easy for the believer in the Bible to explain the eyes, because he believes in a God who can do all things and, according to the Bible, did create man as a part of a divine plan.

But how does the evolutionist explain the eye when he leaves God out? Here is the only guess that I have seen—if you find any others, I shall be glad to know of them, as I am collecting the guesses of the evolutionists. The evolutionist guesses that there was a time when eyes were unknown—that is a necessary part of the hypothesis. And

since the eye is a universal possession among living things, the evolutionist guesses that it came into being—not by design or by act of God—but just happened. And how did it happen? I will give the one guess—a piece of pigment, or, as some say, a freckle, appeared upon the skin of an animal that had no eyes. This piece of pigment or freckle converged the rays of the sun upon that spot, and when the animal felt the heat on that spot it turned the spot to the sun to get more heat. The increased heat irritated the skin—so the evolutionists guess—and a nerve came there, and out of the nerve came the eye! Can you beat it? But this only accounts for one eye; there must have been another piece of pigment or freckle soon afterward, and just in the right place, in order to give the animal two eyes.

And, according to the evolutionist, there was a time when animals had no legs, and so the leg came by accident. How? Well, the guess is that a little animal without legs was wiggling along on its belly one day when it discovered a wart—it just happened so—and it was in the right place to be used to aid it in locomotion; so it came to depend upon the wart, and use finally developed it into a leg. And then another wart and another leg, at the proper time—by accident—and accidentally in the proper place. Is it not astonishing that any person intelligent enough to teach school would talk such tommyrot to students and look serious while doing so?

And yet I read only a few weeks ago, on page 124 of a little book recently issued by a prominent New York minister, the following:

"Man has grown up in this universe gradually developing his powers and functions as responses to his environment. If he has eyes, so the biologists assure us, it is because *light waves played upon the skin and eyes came out in answer*; if he has ears, it is because the air waves were there first, and the ears came out to hear. Man never yet, according to the evolutionist, has developed any power save as a reality called it into being. There would be no fins if there were no water, no wings if there were no air, no legs if there were no land."

You see I only called your attention to 40 per cent. of the absurdities; he speaks of eyes, ears, fins, wings and legs. I called attention to only eyes and legs.

The evolutionist guesses himself away from God, but he only makes matters worse. How long did the "light waves" have to play on the skin before the eyes came out? The evolutionist is very deliberate; he is long on time. He would certainly give the eye thousands of years, if not millions, in which to develop; but how could he be sure that the light waves played all the time in one place or played in the same place generation after generation until the development was complete? And why did the light waves quit playing when two eyes were perfected? Why did they not keep on playing until there were eyes all over the body? Why do they not play today, so that we may see eyes in process of development? And if the light waves created the eyes, why did they not create them strong enough to bear the light? Why did the light waves make eyes and then make eyelids to keep the light out of the eyes?

And so with the ears? They must have gone in "to hear" instead of out. And wasn't it lucky that they happened to go in opposite sides of the head, instead of cater-cornered or at random? Is it not easier to believe in a God who can make the eye, the ear, the fin, the wing, and the leg, as well as the light, the sound, the air, the water, and the land?

There is such an abundance of ludicrous material that it is hard to resist the temptation to continue illustrations indefinitely, but a few more will be sufficient. In order that you may be prepared to ridicule these pseudo-scientists who come to you with guesses instead of facts, let me give you three recent bits of evolutionary lore.

Last November I was passing through Philadelphia and read in an afternoon paper a report of an address delivered in that city by a college professor employed in extension work. Here is an extract from the paper's account of the speech: "Evidence that early men climbed trees with their feet lies in the way we wear the heels of our shoes—more at the outside. A baby can wiggle its big toe without wiggling its other toes—an indication that it once used its big toe in climbing trees." What a consolation it must be to mothers to know that the baby is not to be blamed for wiggling the big toe without wiggling the other toes. It cannot help it, poor little thing; it is an inheritance from "the tree man," so the evo-

lutionists tell us.

And here is another extract: "We often dream of falling. Those who fell out of the trees some fifty thousand years ago and were killed, of course, had no descendants. So those who fell and were not hurt, of course, lived, and so we are never hurt in our dreams of falling."

Of course, if we are actually descended from the inhabitants of trees, it would seem quite likely that we descended from those that were not killed in falling. But they must have been badly frightened if the impression made upon their feeble minds could have lasted for fifty thousand years and still be vivid enough to scare us.

If the Bible said anything so idiotic as these guessers put forth in the name of science, scientists would have a great time in ridiculing the sacred pages. But men who scoff at the recorded interpretation of dreams by Joseph and Daniel seem to be able to swallow the amusing interpretations offered by the Pennsylvania professor.

A few months ago the *Sunday School Times* quoted a professor in an Illinois university as saying that the great day in history was the day when a water puppy crawled up on the land and, deciding to be a land animal, became man's progenitor. If these scientific speculators can agree upon the day, they will probably insist on our abandoning Washington's birthday, the Fourth of July, and even Christmas, in order to join with the whole world in celebrating "Water Puppy Day."

Within the last few months the papers published a dispatch from Paris to the effect that an "eminent scientist" announced that he had communicated with the spirit of a dog and learned from the dog that it was happy. Must we believe this, too?

But is the law of "natural selection" a sufficient explanation, or a more satisfactory explanation, than sexual selection? It is based on the theory that where there is an advantage in any characteristic, animals that possess this characteristic survive and propagate their kind. This, according to Darwin's argument, leads to progress through the "survival of the fittest." This law or principle (natural selection), so carefully worked out by Darwin, is being given less and less weight by scientists. Darwin himself admits that he "perhaps attributed too much to the action of natural

selection and the survival of the fittest" (page 76). John Burroughs, the naturalist, rejects it in a recent magazine article. The followers of Darwin are trying to retain evolution while rejecting the arguments that led Darwin to accept it as an explanation of the varied life on the planet. Some evolutionists reject Darwin's line of descent and believe that man, instead of coming from the ape, branched off from a common ancestor farther back; but "cousin" ape is as objectionable as "grandpa" ape.

While "survival of the fittest" may seem plausible when applied to individuals of the same species, it affords no explanation whatever, of the almost infinite number of creatures that have come under man's observation. To believe that natural selection, sexual selection or any other kind of selection can account for the countless differences we see about us requires more faith in chance than a Christian is required to have in God.

Is it conceivable that the hawk and the hummingbird, the spider and the honey bee, the turkey gobbler and the mockingbird, the butterfly and the eagle, the ostrich and the wren, the tree toad and the elephant, the giraffe and the kangaroo, the wolf and the lamb should all be the descendants of a common ancestor? Yet these and all other creatures must be blood relatives if man is next of kin to the monkey.

If the evolutionists are correct; if it is true that all that we see is the result of development from one or a few invisible germs of life, then, in plants as well as in animals, there must be a line of descent connecting all the trees and vegetables and flowers with a common ancestry. Does it not strain the imagination to the breaking point to believe that the oak, the cedar, the pine and the palm are all the progeny of one ancient seed and that this seed was also the ancestor of wheat and corn, potato and tomato, onion and sugar beet, rose and violet, orchid and daisy, mountain flower and magnolia? Is it not more rational to believe in God and explain the varieties of life in terms of divine power than to waste our lives in ridiculous attempts to explain the unexplainable? There is no mortification in admitting that there are insoluble mysteries; but it is shameful to spend the time that God has given for nobler use in vain attempts to exclude God from His own uni-

verse and to find in chance a substitute for God's power and wisdom and love.

While evolution in plant life and in animal life up to the highest form of animal might, if there were proof of it, be admitted without raising a presumption that would compel us to give a brute origin to man, why should we admit a thing of which there is no proof? Why should we encourage the guesses of these speculators and thus weaken our power to protest when they attempt the leap from the monkey to the man?

Although our chief concern is in protecting man from the demoralization involved in accepting a brute ancestry, it is better to put the advocates of evolution upon the defensive and challenge them to produce proof in support of their hypothesis in plant life and in the animal world. They will be kept so busy trying to find support for their hypothesis in the kingdoms below man that they will have little time left to combat the Word of God in respect to man's origin. Evolution joins issue with the Mosaic account of creation. God's law, as stated in Genesis, is reproduction according to kind; evolution implies reproduction not according to kind. While the process of change implied in evolution is covered up in endless stretches of time, it is change nevertheless. The Bible does not say that reproduction shall be nearly according to kind or seemingly according to kind. The statement is positive that it is according to kind, and that does not leave room for the changes, however gradual or imperceptible, that are necessary to support the evolutionary hypothesis.

We see about us everywhere and always proof of the Bible law, viz.—reproduction according to kind. We find nothing in the universe to support Darwin's doctrine of reproduction other than of kind.

If you question the possibility of such changes as the Darwinian doctrine supposes, you are reminded that the scientific speculators have raised the time limit. "If ten million years are not sufficient, take twenty," they say. "If fifty million years are not enough, take one or two hundred millions." That accuracy is not essential in such guessing may be inferred from the fact that the estimates of the time that has elapsed since life began on the earth, vary from less than twenty-five million years to more than three hundred million. Dar-

win estimated this period at two hundred million years while Darwin's son estimated it at fifty-seven million.

It requires more than millions of years to account for the varieties of life that inhabit the earth; it requires a Creator having unlimited power, unlimited intelligence, and unlimited love.

But the doctrine of evolution is sometimes carried farther than that. A few months ago Canon Barnes, of Westminster Abbey, startled his congregation by an interpretation of evolution that ran like this: "It now seems highly probable (probability again) that from some fundamental stuff in the universe the electrons arose. From them came matter. From matter, life emerged. From life came mind. From mind, spiritual consciousness was developed. There was a time when matter, life and mind, and the soul of man were not, but now they are. Each has arisen as a part of the vast scheme planned by God." (An American professor in a Christian college has recently expressed himself along substantially the same lines).

But what has God been doing since the "stuff" began to develop? The verbs used by Canon Barnes indicate an internal development unaided from above. "Arose, came, emerged, etc," all exclude the idea that God is within reach or call in man's extremity.

When I was a boy in college the materialists began with matter separated into particles infinitely fine and every particle separated from every other particle by distance infinitely great. But now they say that it takes 1,740 electrons to make an atom of infinite fineness. God, they insist, has not had anything to do with this universe, since 1,740 electrons formed a chorus and sang, "We'll be an atom by and by."

It requires measureless credulity to enable one to believe that all that we see about us came by chance, by a series of happy-go-lucky accidents. If only an infinite God could have formed hydrogen and oxygen and united them in just the right proportions to produce water—the daily need of every living thing—scattered among the flowers all the colors of the rainbow and every variety of perfume, adjusted the mockingbird's throat to its musical scale, and fashioned a soul for man, why should we want to imprison God in an impenetrable

past? This is a living world. Why not a living God upon the throne? Why not allow Him to work now?

Darwin is so sure that his theory is correct that he is ready to accuse the Creator of trying to deceive man if the theory is not sound. On page 41 he says: "To take any other view is to admit that our structure and that of all animals about it, is a mere snare to entrap our judgment;" as if the Almighty were in duty bound to make each species so separate from every other that no one could possibly be confused by resemblances. There would seem to be differences enough. To put man in a class with the chimpanzee because of any resemblances that may be found is so unreasonable that the masses have never accepted it.

If we see houses of different size, from one room to one hundred, we do not say that the large houses grew out of small ones, but that the architect that could plan one could plan all.

But a groundless hypothesis—even an absurd one—would be unworthy of notice if it did no harm. This hypothesis, however, does incalculable harm. It teaches that Christianity impairs the race physically. That was the first implication at which I revolted. It led me to review the doctrine and reject it entirely. If hatred is the law of man's development; that is, if man has reached his present perfection by a cruel law under which the strong kill off the weak—then, if there is any logic that can bind the human mind, we must turn backward towards the brute if we dare to substitute the law of love for the law of hate. That is the conclusion that I reached and it is the conclusion that Darwin himself reached. On pages 149-50 he says: "With savages the weak in body or mind are soon eliminated; and those that survive commonly exhibit a vigorous state of health. We civilized men, on the other hand, do our utmost to check the progress of elimination. We build asylums for the imbecile, the maimed and the sick; we institute poor laws, our medical experts exert their utmost skill to save the lives of every one to the last moment. There is reason to believe that vaccination has preserved thousands who from weak constitutions would have succumbed to smallpox. Thus the weak members of civilized societies propagate their kind. No one who has attended the breeding of

domestic animals will doubt that this must be highly injurious to the race of man."

This confession deserves analysis. First, He commends, by implication, the average method of eliminating the weak, while, by implication, he condemns "civilized men" for prolonging the life of the weak. He even blames vaccination because it has prevented thousands who might otherwise have succumbed (for the benefit of the race?). Can you imagine anything more brutal? And then note the low level of the argument. "No one who has attended the breeding of domestic animals will doubt that this must be highly injurious to the race of man." All on a brute basis.

His hypothesis breaks down here. The minds which, according to Darwin, are developed by natural selection and sexual selection, use their power to suspend the law by which they have reached their high positions. Medicine is one of the greatest of the sciences and its chief object is to save life and strengthen the weak. That, Darwin complains, interferes with "the survival of the fittest." If he complains of vaccination, what would he say of the more recent discoveries of remedies for typhoid fever, yellow fever and the black plague. And what would he think of saving weak babies by pasteurizing milk and of the efforts to find a specific for tuberculosis and cancer? Can such a barbarous doctrine be sound?

But Darwin's doctrine is even more destructive. His heart rebels against the "hard reason" upon which his heartless hypothesis is built. He says: "The aid which we feel impelled to give to the helpless is mainly the result of the instinct of sympathy, which was originally acquired as a part of the social instincts, but subsequently rendered in the manner indicated, more tender and more widely diffused. Nor could we check our sympathy even at the urging of hard reason, without deterioration in the noblest part of our nature. The surgeon may harden himself while performing an operation, for he knows he is acting for the good of his patient; but if we were to intentionally neglect the weak and the helpless, it could be only for a contingent benefit, with overwhelming present evil. We must therefore bear the undoubted bad effects of the weak surviving and propagating their kind."

The moral nature which, according to

Darwin, is also developed by natural selection and sexual selection, repudiates the brutal law to which, if his reasoning is correct, it owes its origin. Can that doctrine be accepted as scientific when its author admits that we cannot apply it "without deterioration in the noblest part of our nature?" On the contrary, civilization is measured by the moral revolt against the cruel doctrine developed by Darwin.

Darwin rightly decided to suspend his doctrine, even at the risk of impairing the race. But some of his followers are more hardened. A few years ago I read a book in which the author defended the use of alcohol on the ground that it rendered a service to society by killing off the degenerates. And this argument was advanced by a scientist in the fall of 1920 at a congress against alcohol.

The language which I have quoted proves that Darwinism is directly antagonistic to Christianity, which boasts of its eleemosynary institutions and of the care it bestows on the weak and the helpless. Darwin, by putting man on a brute basis and ignoring spiritual values, attacks the very foundations of Christianity.

Those who accept Darwin's views are in the habit of saying that it need not lessen their reverence for God to believe that the Creator fashioned a germ of life and endowed it with power to develop into what we see today. It is true that a God who could make man as he is, could have made him by the long-drawn-out process suggested by Darwin. To do either would require infinite power, beyond the ability of man to comprehend. But what is the natural tendency of Darwin's doctrine?

Will man's attitude toward Darwin's God be the same as it would be toward the God of Moses? Will the believer in Darwin's God be as conscious of God's presence in his daily life? Will he be as sensitive to God's will and as anxious to find out what God wants him to do?

Will the believer in Darwin's God be as fervent in prayer and as open to the reception of divine suggestions?

I shall later trace the influence of Darwinism on world peace, when the doctrine is espoused by one bold enough to carry it to its logical conclusion, but I must now point out its natural and logical effect upon young Christians.

A boy is born in a Christian family. As soon as he is able to join words together into sentences his mother teaches him to lisp the child's prayer: "Now I lay me down to sleep; I pray the Lord my soul to keep; if I should die before I wake, I pray the Lord, my soul to take." A little later the boy is taught the Lord's Prayer, and each day he lays his petition before the Heavenly Father: "Give us this day our daily bread," "Lead us not into temptation," "Deliver us from evil," "Forgive our trespasses," etc.

He talks with God. He goes to Sunday School and learns that the Heavenly Father is even more kind than earthly parents; he hears the preacher tell how precious our lives are in the sight of God—how even a sparrow cannot fall to the ground without His notice. All his faith is built upon the Book that informs him that he is made in the image of God; that Christ came to reveal God to man and to be man's Saviour.

Then he goes to college, and a learned professor leads him through a book 600 pages thick, largely devoted to resemblances between man and the beasts about him. His attention is called to a point in the ear that is like a point in the ear of the orang, to canine teeth, to muscles like those by which a horse moves his ears.

He is then told that everything found in a human brain is found in miniature in a brute brain.

And how about morals? He is assured that the development of the moral sense can be explained on a brute basis without any act of or aid from God (See pages 113-114.)

No mention of religion, the only basis for morality; not a suggestion of a sense of responsibility to God—nothing but cold, clammy materialism! Darwinism transforms the Bible into a story book and reduces Christ to man's level. It gives Him an ape for an ancestor on His mother's side, at least, and, as many evolutionists believe, on His father's side also.

The instructor gives the student a new family tree, millions of years long, with its roots in the water (marine animals), and then sets him adrift, with infinite capacity for good or evil, but with no light to guide him, no compass to direct him, and no chart of the sea of life!

No wonder so large a percentage of the boys and girls who go from Sunday schools

and churches to colleges (sometimes as high as 75 per cent.) never return to religious work. How can one feel God's presence in his daily life if Darwin's reasoning is sound? This restraining influence, more potent than any external force, is paralyzed when God is put so far away. How can one believe in prayer if, for millions of years, God has never touched a human life or laid His hand upon the destiny of the human race? What mockery to petition or implore, if God neither hears nor answers. Elijah taunted the prophets of Baal when their god failed to answer with fire. "Cry aloud," he said, "peradventure he sleepeth." Darwin mocks the Christians even more cruelly; he tells us that our God has been asleep for millions of years. He does not take time to affirm that Jehovah was ever awake. Nowhere does he collect for the reader the evidences of a Creative Power and call upon man to worship and obey God. The great scientist is, if I may borrow a phrase, "too much absorbed in the things infinitely small to consider the things infinitely great." Darwinism chills the spiritual nature and quenches the fires of religious enthusiasm. If the proof in support of Darwinism does not compel acceptance—and it does not—why substitute it for an account of the Creation that links man directly with the Creator and holds before him an example to be imitated? As the eminent theologian, Charles Hodge, says: "The Scriptural doctrine (of Creation) accounts for the spiritual nature of man, and meets all his spiritual necessities. It gives him an object of adoration, love and confidence. It reveals the Being on whom his indestructable sense of responsibility terminates. The truth of this doctrine, therefore, rests not only upon the authority of the Scriptures, but on the very constitution of our nature?"

I have spoken of what would seem to be the natural and logical effect of Darwin's hypothesis on the minds of the young. This view is confirmed by its actual effect on Darwin himself. In his "Life and Letters" he says: "I am much engaged, an old man, and out of health, and I cannot spare time to answer your question fully—nor, indeed, can they be answered. Science has nothing to do with Christ, except in so far as the habit of scientific research makes a man cautious in admitting evidence. For myself, I

do not believe that there ever has been any revelation. As for a future life, every man must judge for himself between conflicting vague probabilities." It will be seen that science, according to Darwin, has nothing to do with Christ (except to discredit revelation which makes Christ's mission known to men). Darwin himself does not believe that there has ever been any revelation, which, of course, includes Christ. It will be seen also that he has no definite views on the future life. "Every man," he says, "must judge for himself between conflicting vague probabilities."

It is fair to conclude that it was his own doctrine that led him astray, for in the same connection (in "Life and Letters") he says that when aboard the *Beagle* he was called "orthodox and was heartily laughed at by several of the officers for quoting the Bible as an unanswerable authority on some point of morality." In the same connection he thus describes his change and his final attitude: "When thus reflecting I feel compelled to look to a First Cause, having an intelligent mind in some degree analogous to that of man; and I deserve to be called a Theist. This conclusion was strong in my mind about the time, as far as I can remember, when I wrote the 'Origin of Species,' and it is since that time that it has very gradually, with many fluctuations, become weaker. But then arises the doubt: Can the mind of man, which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions? I cannot pretend to throw the least light on such abstruse problems. The mystery of the beginning of all things is insoluble by us, and I, for one, must be content to remain an Agnostic."

A careful reading of the above discloses the gradual transition wrought in Darwin himself by the unsupported hypothesis which he launched upon the world, or which he endorsed with such earnestness and industry as to impress his name upon it. He was regarded as "orthodox" when he was young; he was even laughed at for quoting the Bible "as an unanswerable authority on some point of morality." In the beginning he regarded himself as a Theist and felt compelled "to look for a First Cause, having an intelligent mind in some degree analogous to that of man."

This conclusion, he says, was strong in his mind when he wrote "The Origin of Species," but he observes that since that time this conclusion very gradually became weaker, and then he unconsciously brings a telling indictment against his own hypothesis. He says: "Can the mind of man (which, according to his belief, has been developed from a mind as low as that possessed by the lowest animals) be trusted" in such matters? He first links man with the lowest animals, and then, because of this supposed connection, estimates man's mind by brute standards. Agnosticism is the natural attitude of the evolutionist. How can a brute mind comprehend spiritual things? It makes a tremendous difference what a man thinks about his origin—whether he looks up or down. Who will say, after reading these words, that it is immaterial what man thinks about Darwinism? Who will deny that the acceptance of the Darwinian hypothesis shuts out the higher reasonings and the larger conceptions of man?

On the very brink of the grave, after he had extracted from his hypothesis all the good that there was in it and all the benefit it could confer, he is helplessly in the dark and "cannot pretend to throw the least light on such abstruse problems." When he believed in God, in the Bible, in Christ and in a future life there were, no mysteries that disturbed him, but a guess with nothing in the universe to support it swept him away from his moorings and left him in his old age in the midst of mysteries that he thought insoluble. He must content himself with Agnosticism. What can Darwinism ever do to compensate any one for the destruction of faith in God, in His word, in His Son, and in hope of immortality?

It would seem sufficient to quote Darwin against himself and cite the confessed effect of the doctrine as a sufficient reason for rejecting it, but the situation is a very serious one and there is other evidence that should be presented.

James H. Leuba, a professor of psychology in Bryn Mawr College, Pennsylvania, wrote a book five years ago, entitled "Belief in God and Immortality." It was published by Sherman French & Co. of Boston and republished by the Open Court Publishing Company of Chicago. Every Christian preacher should procure a copy of this

book, and it should be in the hands of every Christian layman who is anxious to aid in the defense of the Bible against its enemies. Leuba has discarded belief in a personal God and in personal immortality. He asserts that belief in a personal God and personal immortality is declining in the United States, and he furnishes proof which, as long as it is unchallenged, seems conclusive. He takes a book containing the names of fifty-five hundred scientists—the names of practically all American scientists of prominence, he affirms—and sends them questions. Upon the answers received he asserts that more than one-half of the prominent scientists of the United States, those teaching Biology, Psychology, Geology and History especially, have discarded belief in a personal God and in personal immortality. This is what the doctrine of evolution is doing for those who teach our children. They first discard the Mosaic account of man's creation, and they do it on the ground that there are no miracles. This in itself constitutes a practical repudiation of the Bible; the miracles of the Old and New Testaments cannot be cut out without a mutilation that is equivalent to rejection. They reject the supernatural along with the miracle, and with the supernatural the inspiration of the Bible and the authority that rests upon inspiration. If these believers in evolution are consistent and have the courage to carry their doctrine to its logical conclusion, they reject the virgin birth of Christ and the resurrection. They may still regard Christ as an unusual man, but they will not make much headway in converting people to Christianity if they declare Jesus to be nothing more than a man and either a deliberate imposter or a deluded enthusiast.

The influence of these Materialistic, Atheistic or Agnostic professors is disclosed in further investigation made by Leuba. He questioned the students of nine representative colleges, and upon their answer declares that, while only 15% of the freshmen have discarded the Christian religion, 30% of the juniors and 40% to 45% of the men graduates have abandoned the cardinal principles of the Christian faith. Can Christians be indifferent to such statistics? Is it an immaterial thing that so large a percentage of the young men who go from Christian homes into institutions

of learning should go out from these institutions with the spiritual element eliminated from their lives? What shall it profit a man if he shall gain all the learning of the schools and lose his faith in God?

To show how these evolutionists undermine the faith of students, let me give you an illustration that recently came to my attention: A student in one of the largest State universities of the nation recently gave me a printed speech delivered by the president of the university, a year ago this month, to 3,500 students and printed and circulated by the Student Christian Association of the institution. The student who gave me the speech marked the following paragraph: "And again, religion must not be thought of as something that is inconsistent with reasonable, scientific thinking in regard to the nature of the universe. I go so far as to say that, if you cannot reconcile religion with the things taught in biology, in psychology, or in the other fields of study in this university, then you should throw your religion away. Scientific truth is here to stay." What about the Bible? Is it not here to stay? If he had stopped with the first sentence, his language might not have been construed to the injury of religion, because religion is not "inconsistent with reasonable, scientific thinking in regard to the nature of the universe." There is nothing unreasonable about Christianity, and there is nothing unscientific about Christianity. No scientific fact, no fact of any other kind, can disturb religion, because facts are not in conflict with each other. It is guessing by scientists and so-called scientists that is doing the harm. And it is guessing that is endorsed by this distinguished college president (a D.D., too, as well as an LL.D.) when he says: "I go so far as to say that, if you cannot reconcile religion with the things taught in biology, in psychology, or in other fields of study in this university, then you should throw your religion away." What does this mean, except that the books on biology and on other scientific subjects used in that university are to be preferred to the Bible in case of conflict? The students are told to "throw your religion away" if they cannot reconcile it (the Bible, of course) with the things taught in biology, psychology, etc. Books on biology change constantly, likewise books on psychology, and yet they are held before

the students as better authority than the unchanging Word of God.

Is any other proof needed to show the irreligious influence exerted by Darwinism applied to man? At the University of Wisconsin (so a Methodist preacher told me) a teacher told his class that the Bible was a collection of myths. When I brought the matter to the attention of the president of the university, he criticised me, but avoided all reference to the professor. At Ann Arbor a professor argued with students against religion and asserted that no thinking man could believe in God or the Bible. At Columbia (I got this from a Baptist preacher) a professor began his course in geology by telling his class to throw away all that they had learned in the Sunday School. There is a professor in Yale of whom it is said that no one leaves his class a believer in God. (This came from a young man who told me that his brother was being led away from the Christian faith by the professor.) A father (a Congressman) tells me that a daughter on her return from Wellesley told him that nobody believed in the Bible stories now. Another father (a Congressman) tells me of a son whose faith was undermined by this doctrine in a Divinity School. Three preachers told me of having their interest in the subject aroused by the return of their children from college with their faith shaken. The Northern Baptists have recently, after a spirited contest, secured the adoption of a Confession of Faith; it was opposed by the evolutionists.

In Kentucky the fight is on among the Disciples, and it is becoming more and more acute in the Northern branches of the Methodist and Presbyterian Churches. A young preacher, just out of a theological seminary, who did not believe in the virgin birth of Christ, was recently ordained in Western New York. Last April I met a young man who was made an Atheist by two teachers in a Christian college.

These are only a few illustrations that have come under my observation—nearly all of them within a year. What is to be done? Are the members of the various Christian churches willing to have the power of the pulpit paralyzed by a false, absurd and ridiculous doctrine which is without support in the written Word of God and without support also in nature? Is "thus saith the Lord" to be supplanted by guesses and

speculations and assumptions? I submit three propositions for the consideration of the Christians of the nation:

First—The preachers who are to break the bread of life to the lay members should believe that man has in him the breath of the Almighty, as the Bible declares, and not the blood of the brutes, as the evolutionists affirm. He should also believe in the virgin birth of the Saviour.

Second—none but Christians in good standing and with a spiritual conception of life should be allowed to teach in Christian schools. Church schools are worse than useless if they bring students under the influence of those who do not believe in the religion upon which the church and church schools are built. Atheism and Agnosticism are more dangerous when hidden under the cloak of religion than when they are exposed to view.

Third—In schools supported by taxation we should have a real neutrality wherever neutrality in religion is desired. If the Bible cannot be defended in these schools, it should not be attacked, either directly or under the guise of philosophy or science. The neutrality which we now have is often but a sham; it carefully excludes the Christian religion, but permits the use of the schoolrooms for the destruction of faith and for the teaching of materialistic doctrines.

It is not sufficient to say that some believers in Darwinism retain their belief in Christianity. Some survive smallpox. As we avoid smallpox because many die of it, so we should avoid Darwinism because it leads many astray.

If it is contended that an instructor has a right to teach anything he likes, I reply that the parents who pay the salary have a right to decide what shall be taught. To continue the illustration used above, a person can expose himself to smallpox if he decides to do so, but he has no right to communicate it to others. So a man can believe anything he pleases, but he has no right to teach it against the protest of his employers.

Acceptance of Darwin's doctrine tends to destroy one's belief in immortality as taught by the Bible. If there has been no break in the line between man and the beasts—no time when by the act of the Heavenly Father man became "a living Soul," at what period in man's develop-

ment was he endowed with the hope of a future life? And, if the brute theory leads to the abandonment of belief in a future life with its rewards and punishments, what stimulus to righteous living is offered in its place.

Darwinism leads to a denial of God. Nietzsche carried Darwinism to its logical conclusion and it made him the most extreme of anti-Christians. I had read extracts from his writings—enough to acquaint me with his sweeping denial of God and of the Saviour—but not enough to make me familiar with his philosophy.

As the war progressed I became more and more impressed with the conviction that the German propaganda rested upon a materialistic foundation. I secured the writings of Nietzsche and found in them a defense, made in advance, of all the cruelties and atrocities practiced by the militarists of Germany. Nietzsche tried to substitute the worship of the "Superman" for the worship of God. He not only rejected the Creator, but he rejected all moral standards. He praised war and eulogized hatred because it led to war. He denounced sympathy and pity as attributes unworthy of man. He believed that the teachings of Christ made degenerates and, logical to the end, he regarded democracy as the refuge of weaklings. He saw in man nothing but an animal and in that animal the highest virtue he recognized was "The Will to Power"—a will which should know no let nor hindrance, no restraint nor limitation.

Nietzsche's philosophy would convert the world into a ferocious conflict between beasts, each brute trampling ruthlessly on everything in his way. In his book entitled "Joyful Wisdom," Nietzsche ascribes to Napoleon the very same dream of power—Europe under one sovereign and that sovereign the master of the world—that lured the Kaiser into a sea of blood from which he emerged an exile seeking security under a foreign flag. Nietzsche names Darwin as one of the three great men of his century, but tries to deprive him of credit (?) for the doctrine that bears his name by saying that Hegel made an earlier announcement of it. Nietzsche died hopelessly insane, but his philosophy has wrought the moral ruin of a multitude, if it is not actually responsible for bringing upon the world its greatest war.

His philosophy, if it is worthy the name of philosophy, is the ripened fruit of Darwinism—and a tree is known by its fruit.

In 1900—over twenty years ago—while an International Peace Congress was in session in Paris the following editorial appeared in *L'Univers*:

"The spirit of peace has fled the earth because evolution has taken possession of it. The plea for peace in past years has been inspired by faith in the divine nature and the divine origin of man; men were then looked upon as children of one Father, and war, therefore, was fratricide. But now that men are looked upon as children of apes, what matters it whether they are slaughtered or not."

I have given you above the words of a French writer, published twenty years ago. I have just found in a book recently published by a prominent English writer words along the same line, only more comprehensive. The corroding influence of Darwinism has spread as the doctrine has been increasingly accepted. In the American preface to "The Glass of Fashion" these words are to be found: "Darwinism not only justifies the sensualist at the trough and Fashion at her glass; it justifies Prussianism at the cannon's mouth and Bolshevism at the prison door. If Darwinism be true, if Mind is to be driven out of the universe and accident accepted as a sufficient cause for all majesty and glory of physical nature, then there is no crime or violence, however abominable in its circumstances and however cruel in its execution, which cannot be justified by success, and no triviality, no absurdity of Fashion, which deserves a censure. More—there is no act of disinterested love and tenderness, no deed of self-sacrifice and mercy, no aspiration after beauty and excellence, for which a single reason can be adduced in logic."

To destroy the faith of Christians and lay the foundation for the bloodiest war in history would seem enough to condemn Darwinism, but there are still two other indictments to bring against it.

First—That it is the basis of the gigantic class struggle that is now shaking society throughout the world. Both the capitalist and the laborer are increasingly class conscious. Why? Because the doctrine of the "individual efficient for himself"—is driving men into a life-and-death struggle from

which sympathy and the spirit of brotherhood are eliminated. It is transforming the industrial world into a slaughter-house.

Benjamin Kidd, in a masterly work entitled "The Science of Power," points out how Darwinism furnished Nietzsche with a scientific basis for his godless system of philosophy and is demoralizing industry.

He also quotes eminent English scientists to support the last charge in the indictment, namely—that Darwinism robs the reformer of hope. Its plan of operation is to improve the race by "scientific breeding" on a purely physical basis. A few hundred years may be required—possibly a few thousand—but what is time to one who carries on in his quiver and envelops his opponents in the "Mist of Ages?"

Kidd would substitute the "Emotion of the Ideal" for scientific breeding and thus shorten the time necessary for the triumph of a social reform. He counts one or two generations as sufficient. This is an enormous advance over Darwin's doctrine, but Christ's plan is still more encouraging. A man can be born again; the springs of life can be cleansed instantly so that the heart loves the things that it formerly hated, and hates the things that it once loved. If this is true of one, it can be true of any number. Thus a nation can be born in a day if the ideals of the people can be changed.

Many have tried to harmonize Darwinism with the Bible, but the efforts, while honest and sometimes even agonizing, have not been successful. How could they be when the natural and inevitable tendency of Darwinism is to exalt the mind at the expense of the heart, to overestimate the reliability of the reason as compared with faith, and to impair confidence in the Bible, which not only nowhere suggests that man is the offspring of the brute, but expressly accounts for man's origin in a way irreconcilably different.

The Theistic evolutionist who tries to occupy a middle ground between those who accept the Bible account of creation and those who reject God entirely reminds one of a traveler in the mountains, who, having fallen half way down a steep slope, catches hold of a frail bush. It takes so much of his strength to keep from going lower that he is useless as an aid to others. Those who have accepted evolution in the belief that it was not anti-Christian may well revise their

conclusions in view of the accumulating evidence of its baneful influence.

Darwinism discredits the things that are supernatural and encourages the worship of the intellect—an idolatry as deadly to spiritual progress as the worship of images made by human hands. The injury that it does would be even greater than it is but for the moral momentum acquired by the student before he comes under the blighting influence of the doctrine.

Many instances could be cited to show how the theory that man descended from the brute has, when deliberately adopted, driven reverence from the heart and made young Christians Agnostics and sometimes Atheists, depriving them of the joy, and society of the service, that come from altruistic effort inspired by religion.

I have recently read of a pathetic case in point. In the *Encyclopedia Americana* you will find a sketch of the life of George John Romanes, from which the following extract is taken: "Romanes, George John, English scientist. In 1879 he was elected fellow of the Royal Society and in 1878 published, under the pseudonym 'Physicus,' a work entitled 'A Candid Examination of Theism,' in which he took up a somewhat defiant atheistic position. Subsequently his views underwent considerable change; he revised the 'Candid Examination,' and, toward the close of his life, was engaged in 'A Candid Examination of Religion,' in which he returned to theistic beliefs. His notes for this work were published after his death, under the title 'Thoughts on Religion,' edited by Canon Gore. Romanes was an ardent supporter of Darwin and the evolutionists and in various works sought to extend evolutionary principles to mind, both in the lower animals and in the man. He wrote very extensively on modern biological theories."

Let me use Romanes' own language to describe the disappointing experiences of this intellectual "prodigal son." On page 180 of "Thoughts on Religion" (written, as above stated, just before his death but not published until after his demise) he says: "The views that I entertained on this subject (Plan in Revelation) when an undergraduate (i. e., the ordinary orthodox views) were abandoned in the presence of the theory of Evolution."

It was the doctrine of Evolution that led

him astray. He attempted to employ reason to the exclusion of faith—with the usual result. He abandoned prayer, as he explains on pages 142 and 143: "Even the simplest act of will in regard to religion—that of prayer—has not been performed by me for at least a quarter of a century, simply because it has seemed impossible to pray, as it were, hypothetically, that, much as I have always desired to be able to pray, I cannot will the attempt. To justify myself for what to my better judgment has often seemed to be essentially irrational, I have ever made sundry excuses." "Others have doubtless other difficulties, but mine is chiefly, I think, that of an undue regard to reason as against heart and will—undue, I mean, if so it be that Christianity is true, and the conditions to faith in it have been of divine ordination."

In time he tired of the husks of materialism and started back to his Father's house. It was a weary journey, but as he plodded along his appreciation of the heart's part increased until, on pages 152 and 153, he says: "It is a fact that we all feel the intellectual part of man to be 'higher' than the animal, whatever our theory of his origin. It is a fact that we all feel the moral part of man to be 'higher' than the intellectual, whatever our theory of either may be. It is also a fact that we all similarly feel the spiritual to be 'higher' than the moral, whatever our theory of religion may be. It is what we understand by man's moral, and still more his spiritual, qualities that go to constitute character. And it is astonishing how in all walks of life it is character that tells in the long run."

On page 150 he answered Huxley's attack on faith. He says: "Hurley, in 'Lay Sermons,' says that faith has been proved a 'cardinal sin' by science. Now this is true enough of credulity, superstition, etc., and science has done no end of good in developing our ideas of method, evidence, etc. But this is all on the side of intellect. 'Faith' is not touched by such facts or considerations. And what a terrible hell science would have made of the world, if she had abolished the 'spirit of faith,' even in human relations."

In the days of his apostasy he "took it for granted," he says on p. 164, "that Christianity was played out." When once his eyes were reopened he vied with Paul himself in

recognizing the superior quality of love. On page 163 he quoted the eloquent lines of Bourdillon:

The night has a thousand eyes,
And the day but one;
Yet the light of a whole world dies
With the setting sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.

Having quoted this noble sentiment he adds: "Love is known to be all this. How great then, is Christianity, as being the religion of love, and causing men to believe both in the cause of love's supremacy and the infinity of God's love to man."

But Romanes still clung to Evolution and, so far as his book discloses, his mind would never allow his heart to commune with Darwin's far-away God, whose creative power Romanes could not doubt, but whose daily presence he could not admit without abandoning his theory.

His is a typical case, but many of the wanderers never return to the fold; they are lost sheep. If the doctrine were demonstrated to be true, its acceptance would, of course, be obligatory, but how can one bring himself to assent to a series of assumptions when such a course is accompanied by such a tremendous risk of spiritual loss?

If, as it does in so many instances, it causes the student to choose Darwinism, with its intellectual delusions, and reject the Bible, with the incalculable blessings that its heart-culture brings, what minister of the Gospel or Christian professor can justify himself before the bar of conscience if, by impairing confidence in the Word of God, he wrecks human souls? All the intellectual satisfaction that Darwinism ever brought to those who have accepted it will not offset the sorrow that falls to a single life from which the brute theory of descent has shut out the sunshine of God's presence and the companionship of Christ. Here, too, we have the testimony of the distinguished scientist from whom I have been quoting. In his first book—the attack on Theism—he says (page 29, "Thoughts on Religion"): "I am not ashamed to confess that with this virtual negation of God the universe to me has lost its soul of loveliness; and, although from henceforth the

precept to 'Work while it is day' will doubtless gain an intensified force from the terribly intensified meaning of the words that 'the night cometh when no man can work,' yet when at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence as now I find it,—at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible."

Romanes, during his college days, came under the influence of those who worshipped the reason and this worship led him out into a starless night. Have we not a right to demand something more than guesses, surmises, and hypotheses before we exchange the "hallowed glory" of the Christian creed for "the lonely mystery of existence" as Romanes found it? Shall we at the behest of those who put the intellect above the heart endorse an unproved doctrine of descent and share responsibility for the wreckage of all that is spiritual in the lives of our young people? I refuse to have any part in such responsibility. For nearly twenty years I have gone from college to college and talked to students. Wherever I could do so, I have pointed out the demoralizing influence of Darwinism. I have received thanks from many students who were perplexed by the materialistic teachings of their instructors and I have been encouraged by the approval of parents who were distressed by the visible effects of these teachings on their children.

As many believers in Darwinism are led to reject the Bible, let me, by way of recapitulation, contrast that doctrine with the Bible:

Darwinism deals with nothing but life; the Bible deals with the entire universe—with its masses of inanimate matter and with its myriads of living things, all obedient to the will of the great Law Giver.

Darwin concerns himself with only that part of man's existence which is spent on earth—while the Bible's teachings cover all of life, both here and hereafter.

Darwin begins by assuming life upon the earth; the Bible reveals the source of life and chronicles its creation.

Darwin devotes nearly all his time to man's body and to the points at which the human frame approaches in structure—though vastly different from—the brute;

the Bible emphasizes man's god-like qualities and the virtues which reflect the goodness of the Heavenly Father.

Darwinism ends in self-destruction. As heretofore shown, its progress is suspended, and even defeated, by the very genius which it is supposed to develop; the Bible invites us to enter fields of inexhaustible opportunity wherein each achievement can be made a steppingstone to greater achievements still.

Darwin's doctrine is so brutal that it shocks the moral sense—the heart recoils from it and refuses to apply the "hard reason" upon which it rests; the Bible points us to the path that grows brighter with the years.

Darwin's doctrine leads logically to war and to the worship of Nietzsche's "Superman;" the Bible tells us of the Prince of Peace and heralds the coming of the glad day when swords shall be beaten into plowshares and when nations shall learn war no more.

Darwin's teachings drag industry down to the brute level and excite a savage struggle for selfish advantage; the Bible presents the claims of an universal brotherhood in which men will unite their efforts in the spirit of friendship.

As hope deferred maketh the heart sick, so the doctrine of Darwin benumbs altruistic effort by prolonging indefinitely the time needed for reforms; the Bible assures us of the triumph of every righteous cause, reveals to the eye of faith the invisible hosts that fight on the side of Jehovah and proclaims the swift fulfillment of God's decrees.

Darwinism puts God far away; the Bible brings God near and establishes the prayer-line of communication between the Heavenly Father and His children.

Darwinism enthrones selfishness; the Bible crowns love as the greatest force in the world.

Darwinism offers no reason for existence and presents no philosophy of life; the Bible explains why man is here and gives us a code of morals that fits into every human need.

The great need of the world today is to get back to God—back to a real belief in a living God—to a belief in God as Creator, Preserver and loving Heavenly Father. When one believes in a personal God and

considers himself a part of God's plan he will be anxious to know God's will and to do it, seeking direction through prayer and made obedient through faith.

Man was made in the Father's image; he enters upon the stage, the climax of Jehovah's plan. He is superior to the beasts of the field, greater than any other created thing—but a little lower than the angels. God made him for a purpose, placed before him infinite possibilities and revealed to him responsibilities commensurate with the possibilities. God beckons man upward and the Bible points the way; man can obey and travel toward perfection by the path that Christ revealed, or man can disobey and fall to a level lower, in some respects, than that of the brutes about him. Looking heavenward man can find inspiration in his lineage; looking about him he is impelled to kindness by a sense of kinship which binds him to his brothers. Mighty problems demand his attention; a world's destiny is to be determined by him. What time has he to waste in hunting for "missing links" or in searching for resemblances between his forefathers and the ape? In His image—in this sign we conquer.

We are not progeny of the brute; we have not been forced upward by a blind pushing-power; neither have we tumbled upward by chance. It is a drawing power, not a pushing power, that rules the world—a power which finds its highest expression in Christ, who promised: "I, if I be lifted up from the earth, will draw all men unto me."

FOOTNOTE—Dr. Einstein, fossiologist of the British Museum, says: "Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by facts. This museum is full of proofs of the utter falsity of their views."

Prof. Beale, of King's College, London, says: "In support of all naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence."

Prof. Fleischmann, of Erlangen, says: "The Darwinian theory has in the realms of Nature not a single fact to confirm it. It is not the result of scientific research, but purely the product of the imagination."

Prof. Haeckel admitted in his old age that he stood practically alone in that "most modern investigators have come to the conclusion that the doctrine of evolution, and particularly Darwinism, is an error and cannot be maintained."—*Fundamentals*, Volume 8, Page 29.

The Preacher's Introduction of the Sermon

By Professor Luther T. Townsend, D.D., S.T.D., Brookline, Massachusetts.

The Nature and Necessity of an Introduction



HE introduction is that which prepares the way for the development of the sermon, and according to the American idea is made up of the subject matter coming between the announcement of the text and

the development of the sermon. The theory of the introduction is based, therefore, on the assumption that the audience needs to be prepared in some sort for the discussion that is to follow.

Its purpose also may be that of a mediator between the pulpit and the pew. That is, if there are antagonisms, or even indifferences, between the speaker and hearer, or between the hearer and the subject, the introduction seeks to remove them. The introduction by more than one author on these subjects has been compared to a magnetic wire laid between the pulpit and the pew.

Sacred rhetoric claims that the chief effort of the preacher, in the introduction, should be gracefully to lead the thoughts of the hearers to the subject, by removing their ignorance of it and awakening their interest in it.

In confirmation of what we have been saying we quote a few distinguished authorities. Aristotle, the ablest rhetorician of antiquity says:

"The most necessary business of the exordium, and this is peculiar to it, is to throw some light on the end for the sake of which the speech is made."

Quintilian, who as an authority stands next to Aristotle, says:

"The beginning of a speech has no other design than to prepare the mind of the hearer to listen attentively to the other parts of the discourse. . . . Its object is to render him benevolent, attentive, docile."

The words of Cicero are similar:

"The object of the introduction is to render the hearers well-disposed, attentive, and teachable."

Mons. Jean Claude, a distinguished French preacher and homiletical writer, says:

"The principal use of an exordium is to prepare the hearer's mind for the particular matter under discussion and insensibly to conduct him to it."

One of the best writers on these subjects, Professor Austin Phelps, speaking of the condition of an ordinary congregation at the beginning of the service, says:

"Quite a proportion of the audience are generally not eager to be instructed by the preacher. They cannot be said to be in a teachable frame of mind. If they come to the house of God with any prevailing desire, it is rather a desire to be pleased, than to be instructed in the way of life. They do not realize their ignorance of divine things, and hence, do not feel their need of instruction in them. They do not come to the house of God to sit down as learners at the feet of the minister of Christ, to hear what the Lord will speak unto them by the mouth of his servant. They are in any other condition, than in that teachable frame of mind which receives with avidity the instruction of the pulpit. But they must be brought into something like this condition, or they will derive little benefit from the sermon. Now the introduction is the place in which a preacher must gain such control of his hearers as shall inspire them with so great a degree of confidence in his ability and integrity as shall lead them to surrender themselves to his guidance, and to be willing to be instructed by him."

From what has been said it will be inferred that in such a discourse as a sermon, some form of introduction is a necessity except when the audience is friendly to the speaker and to the subject, and is well acquainted with it, or when the occasion, or some circumstance renders an introduction needless by being itself essentially an introduction.

In other words, in almost every instance the necessity for an introduction to a sermon grows out of the nature and fitness of things. It is as when one would gain an acquaintance with a person, object, or subject; an approach is necessary. That approach is an introduction. And, in case of not a few subjects, if there is not a gradual and apt approach, the hearer, rather being hurled into the discourse, may experience as Mons. Claude says: "something of the sensation which Habakkuk may be supposed to have felt, when the angel took him

by the hair of his head, and transported him in an instant from Judea to Babylon."

The introduction in some form being, therefore, fundamental, it is not surprising that with scarcely an exception, ancient as well as modern writers upon eloquence and oratory have strongly emphasized the importance and necessity of the introduction.

In these discussions we shall, at different points, suggest that the Bible writers are always obedient to the fundamental laws of Sacred Rhetoric. Indeed, from their writings, we think a perfect system of rhetoric in every respect could be constructed.

So the necessity of an introduction and the form of its make-up may be inferred from the Sacred Scriptures.

Arthur Lake, in his comments upon what he dominates "The Exordium to the Law" (Ex. 19), remarks, "God here plays the skilful orator."

Other examples of introduction are found in Isa. 34:1; Jer. 9:1-3; Ezek. 20:1, 2; Hab. 1:1-3; Nah. 1:2-8; Matt. 5:3-16; Acts 2:15; 7:15, 41; 15:22-31; 24:10-21; 26:1-29.

2. Excellence to be Sought in an Introduction

In general it may be said that most experienced writers have expressed the conviction that no part of the sermon more rigidly requires the full exercise of all the nice powers of literary discrimination and criticism than the introduction.

Our reason given is that the judgment of an audience is often made up by the time the introduction ends. The opening sentence is sometimes the knell of the sermon, as frequently it is also the ground for undue commendation. "He who has begun well," says Horace, "has half done his work."

Quintilian compares a poor introduction to a scarred face. The unfortunate person who has it usually will encounter strong prejudice: at least, the scars will be much to his disadvantage.

This same author also compares a poor introduction to a helmsman who lets the ship strike while going out of the harbor. The passengers will lose confidence, and desire him to put back, and he will remain under suspicion during the entire voyage.

Some of our most successful and eloquent extemporaneous preachers are accus-

tomed to write in full no part of their sermons except the introductions. These they elaborate with the utmost care. Such introductions give to the preacher a confidence and momentum in public speech, that enable him to proceed on nearly the same level.

It is generally acknowledged, that there is no part of the sermon that so quickly shows the man of culture, and inevitably betrays the rude man, as the introduction. And there is probably, too, no part of the sermon where mental indolence and decay more surely betray themselves than in the introduction.

But for our encouragement, Vinet, reasoning from the fact that few inexperienced writers prepare good introductions, and few experienced writers poor ones, deduces the conclusion, that "there is, in this part of the discourse, something of special delicacy, but nothing that demands peculiar faculties."

The patient cultivation of correct tastes, the critical study of the best models, the application of the general principles of rhetorical science, and, for a time, great painstaking in the preparation of sermonic introductions are the best rules and the most certain conditions of gaining correctness and skill in their construction. Let this price be paid and success is secured.

Wisely writes Claude in his treatise on the "Construction of the Sermon:" "It is certain that the invention and construction of the introduction can become easy only by practice."

The introduction has been called the "preacher's cross." Let it, therefore, be taken up, and patiently borne.

3. Sources of Materials in Building the Introduction

The sources of materials for the introduction of a sermon are not so abundant, perhaps, as are the sources that furnish the materials for the sermons themselves, nor so numerous as to prevent their grouping under a few general heads. We suggest the following as a convenient general classification.

The text and context. In our discussion of the Text we called attention to the importance of searching the text for aid during the construction of every part of the sermon. And in some instances an exposition of the text is all the introduction the

sermon needs; in other instances some information concerning the text furnishes the most suitable introduction.

Indeed, it may be a misstatement to say that in case of the most eminent preachers the material used in their introductions have been furnished more largely from the text and context than from any other source. Indeed, one scarcely can open a volume of sermons without noticing the frequency with which the text and context furnish materials for the introduction.

Sometimes the preacher awakens interest by following the announcement of the text in the King James version by that of the revised version, and by other versions and translations by eminent exegetes and theologians.

Under this heading it only remains for us to give a few examples of what we are saying, and in doing so we confine attention largely to those who are recognized as authority in sermonic literature. Hugh Blair has a sermon on 2 Kings 8:12, 13:

"And Hazael said, Why weepeth my Lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

"And Hazel said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath shewed me that thou shalt be king over Syria."

This is his introduction: In the days of Joram, king of Israel, there flourished the prophet Elisha. His character was so eminent, and his fame so widely spread, that Benhadad, the king of Syria, though an idolator, sent to consult him concerning the issue of a distemper which threatened his life. The messenger employed on this occasion was Hazael, who appears to have been one of the princes, or chief man, of the Syrian court. Charged with rich gifts from the king, he presented himself before the prophet, and accosted him in terms of the highest respect.

During the conference which they held together, Elisha fixed his eyes steadfastly on the countenance of Hazael, and discerning by a prophetic spirit, his future tyranny and cruelty, he could not contain himself from bursting into a flood of tears. When Hazael, in surprise, inquired into the cause of this sudden emotion, the prophet plainly informed him of the crimes and barbarities which he foresaw that hereafter he would commit. The soul of Hazael abhorred, at this time, the thought of cruelty. Uncorrupted, as yet, by ambition or greatness, his indignation arose at being thought capable of such savage actions as the prophet had mentioned; and, with much warmth, he replied: "But, what! is thy servant a dog that he should do this great thing?" Elisha

made no reply but to point out a remarkable change which was to take place in his condition: "The Lord hath shown me that thou shalt be king over Syria."

In the course of time all that had been predicted came to pass. Hazael ascended the throne, and ambition took possession of his heart. "He smote the children of Israel in all their coasts. He oppressed them during all the days of King Jehoahaz," and, from what is left on record of his actions, he plainly appears to have proved, what the prophet foresaw him to be, a man of violence, cruelty and blood.

In this passage of history an object is presented which deserves our serious attention. We behold a man who, in one state of life, could not look upon certain crimes without surprise and horror, who knew so little of himself as to believe it impossible for him ever to be concerned in committing them; we see that same man, by a change of condition, transformed in all his sentiments, and, as he rose in greatness, rising also in guilt, till at last he completed that whole character of iniquity which he once detested. Hence the following observations naturally arise:

a. That to a mind not entirely corrupted, sentiments of abhorrence at guilt are natural.

b. That, notwithstanding those sentiments, the mind may be brought under the dominion of the vices which it had abhorred.

c. That this unhappy revolution is frequently owing to a change of men's external circumstances and condition in the world.

Then the preacher proceeded to unfold these three propositions, or divisions, of the sermon.

The criticism of this introduction is that it takes up too much space. Its excellency is, that it could not fail of fixing the attention of the congregation.

Dr. William Jay, on the "Rewards God gives those who Serve Him," on the text Ezek. 29.17-20, has the following introduction:

Tyre was the great emporium of trade and navigation of that age. Tyre became rich, luxurious, proud and impious. Nebuchadnezzar was the instrument in God's hand to destroy, or at least to subdue, the people, no doubt in mercy, that in their affliction they might seek the Lord. These Tyreans made such a stout resistance that it was thirteen years before Nebuchadnezzar could make a breach in the walls, and when entry was effected, the besiegers found an empty city; for the Tyreans, having had command of the sea, transported all their treasures to a neighboring station. As Nebuchadnezzar had such hard service for no advantage, God here in the text promises him a rich and easy conquest of Egypt.

Dr. Beddome in a sermon on 2 Cor. 11:2, "I am jealous over you with godly jealousy," begins thus:

Pious and faithful ministers have much at heart the true interest of their people. Paul therefore, well knowing the state of the Corinthian church, expresses the most painful apprehensions on their account; he is "jealous over them with godly jealousy."

The term "jealousy" is sometimes expressive of wrath and indignation, and in this sense it is ascribed to the Supreme Being. God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies, Exod. 20:5; Nah. 1:2; 1 Cor. 10:22. The term is more frequently applied to those suspicions which arise out of the conjugal state, which, though they may have their origin in the extravagance of love, often produce the same effects as mortal hatred. Jealousy in this respect is cruel as the grave. Num. 3:14, 29; Cant. 8:6.

In the passage under consideration the word is expressive of a tender and anxious concern for the welfare of others, attended with some doubtfulness concerning them, including a mixture of hope and fear. Thus Job was jealous over his children, lest they had sinned against God, chap. 1:5. Professors of religion ought in this way to be jealous over themselves and over one another; for it is no breach of charity to suspect ill when we intend well. The greater our love to others the more anxious will be our care concerning them lest they should be mistaken now and should miscarry at last. Evil surmisings are highly culpable, but godly jealousies are commendable. "I fear," says the apostle in another place, "lest I have bestowed upon you labor in vain," Gal. 4:11.

Dr. Beddome then proceeds to consider:

a. The grounds and reasons of the apostle's jealousy.

b. The peculiar properties of his "godly jealousy."

The fault here is the same as in the introduction of Dr. Blair's sermon; it is too long. Some of the material would better be carried on into the body of the sermon.

Frederick W. Robertson's sermon on "Christ's Way of Dealing with Sin," Mark 2:8-11, begins thus:

This anecdote is doubtless a familiar one to us all. The Son of God was teaching in a house full of listeners, round which crowds were pressing. It was scarcely possible for one person to edge his way through the press, where all longed to hear, and none of the crowd were likely to give place; the approach of the cumbrous apparatus of a pallet borne by four was, therefore, impossible.

The author continues his vivid description until his subject is reached, which he divides into:

a. The malady presented to Christ.

b. His treatment of it.

The German author and preacher, Dr. Theremin, has a sermon entitled, "Voices

out of the Grave," on the text, Matt. 27:61, "And there was Mary Magdalene and the other Mary sitting over against the sepulchre." He begins thus:

The great offering was completed. In his tomb lay the Divine Dead; the stone was rolled before the door, the shadows of night had already settled upon Jerusalem, Mount Olivet, and Golgotha. There sit two women, veiled in the darkness of night, and in the deeper darkness of their own sorrow. They sit by the grave. They cling to the spot which inclosed all that was left to them of the best beloved of beings. The night grows darker and darker; the stars step forth, and look down upon the Holy City; then the two Marys arise, and take their departure from the grave, with a long, long, lingering look behind. And now, it is alone, in the midst of the darkness, watched only by the host of unseen angels. . . . Go ye, also, hence; sit down by the grave; that fresh one, or that already moss-covered one, which incloses the remains of those unspeakably beloved by you. Hasten not away; linger there! Listen! There rise voices out of those graves, which impart to you weighty instruction. And what do they teach? A two-fold and difficult art. First, how we should die; and secondly, how we should live.

For other examples see Dr. Beddome's sermons on Exod. 13:21, and Col. 1:27; Blair's sermon on Psalms 76:10; Horace Bushnell's sermon on the Hunger of the Soul; and Phillips Brooks' sermon on "The Joy of Self-Sacrifice."

4. Bible Facts and Facts Relating to the Bible

In the introduction, the preacher sometimes illustrates, or enforces the statement in his text by consulting or quoting confirmatory passages and sometimes by referring to the facts recorded in the Bible, especially historic facts that have a bearing on the subject.

At other times he introduces his sermon by speaking of the authority and excellence of Bible revelation.

Hugh Blair's sermon, Isa. 5:12, "They regard not the work of the Lord, neither consider the operation of his hands," having for a subject "Vinyard of God and His Word," begins thus:

It appears from many passages in the writings of this prophet that in his days great corruption of manners had begun to take place among the people of Israel. Originally a sober and religious nation, accustomed to a simple and pastoral life, after they had enlarged their territories by conquest, and acquired wealth by commerce, gradually contracted habits of luxury, and luxury soon

introduced its usual train of attending evils. In the history of all nations the same circulation of manners has been found; and the age in which we live resembles, in this respect, the ages which have gone before it. Forms of iniquity may vary; but the corrupt propensities of men remain at all times much the same. The revolutions from primitive simplicity to the refinements of criminal luxury have been often exhibited on the stage of the world. The reproof directed in the text to the Jews of that ancient age will be found equally applicable to the manners of many in modern times.

Then follows the development of his subject.

Dr. Walker introduces an installation sermon on 2 Cor. 4:5, "We preach not ourselves," etc., with these words:

When God descended upon Mount Sinai, to give laws to his people Israel, the awful tokens of his presence, the thunderings and lightnings, the sound of the trumpet, and the smoking of the mountain, struck the whole camp with such consternation and dread that they were constrained to remove and stand afar off. They could not bear the exceeding lustre of his glory, notwithstanding the thick darkness with which it was veiled, and therefore addressed Moses in these remarkable words: "Speak thou with us, and we will hear; but let not God speak with us, lest we die." From this authentic piece of sacred history we may justly conclude that our nature is too weak, in its present state, to sustain an immediate intercourse with the Deity, for which cause God, in great condescension, is pleased to speak to us by men like ourselves; and our Lord Jesus Christ, the great "apostle and high priest of our profession," has instituted the ordinance of a gospel ministry and committed to men the word of reconciliation, charging them to proclaim in the ears of their brethren "all the words of this life," which are already delivered in writing to the church, with a special promise that in the faithful discharge of this important trust 'he will be with them always, even unto the end of the world.'

Then followed the sermon.

A distinguished English preacher begins a sermon on Ps. 51:15, "O Lord open thou my lips, and my mouth shall show forth thy praise," with these words:

The force and beauty of many passages of Scripture arise from the occasion on which they were delivered. Such language as that before us, if viewed out of its connection, would appear to convey the idea only of a desire to enjoy freedom in prayer and praise. But, considered as a part of this penitential psalm, it implies much more, and acquires additional force and interest. It implies that sin had shut the mouth of the penitent, and he knew not how to open it; but that, if God would pardon his iniquity, that would open it, and then his lips should ever be employed in praise.

Jay's Sermon, on Heb. 2:10; "It became him for whom," etc., commences with a Scripture quotation:

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For, as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." The words of this quotation, my brethren, contain a reflection always seasonable, always useful, always necessary, when we would regard the work of the Lord or the operation of his hand. It may be exemplified in numberless instances, but in none so easily and so fully as in the redemption of the world by means of a Mediator, "obedient unto death, even the death of the cross," etc.

Robertson introduces a sermon on Elijah, 1 Kings 19:4, with the following statements: "It has been observed of the holy men of Scripture that their most signal failures took place in those points of character for which they were remarkable in excellence."

He then cites by way of illustration the case of Moses, John and Peter. Then after speaking of the courage of Elijah and his subsequent querulous despondency, he deduces for his subject:

- a. The causes of Elijah's despondency.
- b. God's treatment of it.

In another sermon on Psalms 42:1-3, "As the hart panteth after the water-brooks," etc., Robertson begins thus:

The value of the public reading of the Psalms is, that they express for us indirectly those deeper feelings, while there would be a sense of indelicacy in expressing directly, etc.

Phillips Brooks very frequently introduced his sermons with materials taken from Bible facts and with facts relating to the Bible, and did this with very great effectiveness.

5. The Subject may furnish Material and Suggestions for the Introduction

If, therefore, neither the text, context, Bible lore, nor parallel passages readily suggest materials for the introduction, then very properly the subject may be consulted. The following inquiries can be made: What are the natural approaches to this subject? Why was it selected? Thus either the end in view when making the selection, or the method of approach when the subject is selected, may furnish an apt and attractive introduction.

If the subject is one of great importance,

the preacher in his introduction may call the attention of the people to that fact. But for manifest reasons not very frequently should this form of introduction be employed.

Archbishop Tillotson gives us an example of this kind of introduction in his celebrated sermon entitled, "The Possibility of the Resurrection Asserted and Proved," from Acts 26:8, "Why should it be thought a thing incredible with you, that God should raise the dead?" This is his introduction:

The resurrection of the dead is one of the great articles of the Christian faith; and yet so it hath happened that this great article of our religion hath been made one of the chief objections against it. There is nothing that Christianity hath been more upbraided with-all, both by the heathens of old, and by the infidels of later times, than the impossibility of this article. So that it is a matter of great consideration and consequence, to vindicate our religion in this particular. For if the thing be evidently impossible, then it is highly unreasonable to propose it to the belief of mankind.

Blair's sermon on Luke 21:19, "In your patience possess ye your souls," begins thus:

The possession of our souls is a very emphatic expression. It describes that state in which a man has both the full command and the undisturbed enjoyment of himself, in opposition to his undergoing some inward agitation which discomposes his powers. Upon the least reflection it must appear how essential such a state of mind is to happiness. He only who thus *possesses his soul* is capable of possessing any other thing with advantage; and, in order to attain and preserve this self-possession, the most important requisite is the habitual exercise of patience.

Robinson's sermon on charity, 1 Peter 4:8, begins thus:

The grace of charity is exalted as the highest attainment of the Christian life by Paul, Peter and John," etc.

See also a sermon by Dr. South on 1 John 3:21.

Rev. Dr. William Wilberforce Newton, in his introductory discourse, as rector of St. Paul's Church, Boston, took for his text Neh. 4:6: "So built we the walls; and the wall was joined together unto the half thereof, for the people had a mind to work," and for his subject, "Coöperative Effort of Pastor and People." His introduction very naturally recounted the historic events that led up to the words of the text.

Dr. Bartoll, on the text of Matt. 19:6:

"Wherefore they are no more twain, but one flesh. What therefore God has joined together, let no man put asunder," took for his subject, "Matter and Spirit, Body and Soul, Religion and Life," began his discourse thus:

We are so interested in the particular case cited in the text that we forget the general principle involved. But there are things more indissolubly united than husband and wife, things which death cannot divorce.

If the subject extends through several sermons which follow in chronological, logical, or psychological order, then the first sermon of the series may have a brief

prophetic introduction and each of the others brief recapitulatory ones.

Robertson in a course of Advent Sermons begins a sermon on Deut. 6:4, 5, "Hear O Israel: The Lord our God is one Lord," etc., with these words: "It is my intention in giving the present course of lectures to consider the Advent of our Lord in connection with the cause of missionary labors."

NOTE—Dr. Townsend's three articles on "The Preached and his Selection of Texts," which appeared in the October, November and December, 1921, issues, were well received. We will now print a series of three articles by Dr. Townsend on "The Preacher's Introduction of the Sermon," of which this is the first. The second will appear in the May number.

Scientific Phases of Christian Faith, or the Reasonableness of the Christian Position

By Henry W. Bromley, M.A., D.D., Wilmore, Kentucky.



THE Church is in a large measure responsible for the belief of the world. If the church is of God and is in possession of the truth, it is under the most solemn obligation to attempt to bring the world to its religious conceptions.

The real church has always undertaken this responsibility. It has had its difficulties, its problems, its enemies,—and always will have. Nevertheless, the world's best interests have been furthered by the propagation of the Gospel of Christ.

We all are grateful to the men who have given us the telescope, the science of Logic, the use of induction and the modern scientific method. We are thankful to those who have given us our knowledge of Psychology and of the laws of heredity and to those who promise us much in the newly-discovered realm of telepathy. But how much more grateful we should be to those who have pointed out the right use of one of the greatest faculties of our nature—the Faculty of Faith.

The church—much less the world—has not seemed to realize the greatness of its resources. It not only possesses truth, but it possesses *the truth* and a basis of a criterion of truth.

Draper in his "Intellectual Development of Europe" declared that there is no such thing as a criterion by which we can test beliefs offered as truth, that we are all the

while approaching a criterion. Bosanquet declares that the criterion of truth is new truth, that the test of the accuracy of concepts is how they stand when confronted with new beliefs. The difficulty with this theory is that you are never certain of anything, because any position taken, or belief believed, is likely to be upset by a new position. And yet we cannot accept the new position as valid for the overthrow of the older one, for it is subject to being set aside by subsequent discoveries, and these still by others *ad infinitum*.

There are three distinct realms of possible action: The physical, the mental, and the spiritual. Physical laws apply to the physical, mental laws to the mental, and spiritual laws to the spiritual. Too many of our thinking men, because they live purely in a mental realm, have by their modes of thought barred out spiritual factors. The great thinkers who have given favorable consideration to the spiritual realm have been convinced of the validity of its laws.

Faith is a force to which the psychologists have not given sufficient attention. Its saving power is one of the greatest distinguishing features of Christianity.

It is a duty of the church to see that Faith is not misunderstood or wrongly defined by its enemies. And it is not fair for its opponents to arbitrarily set up a man of straw and proceed to demolish it as did

David Hume in the matter of miracles. We should point out that Faith is not a blind acceptance of tradition, nor is it superstitious in its essence or presumptuous in its demands or unreasonable in its mode of operation.

It is sometimes objected that Faith operates in a mysterious realm. So it does. So does Science. So does Philosophy. So does Psychology. Reason has its mysteries.

I am prepared to assert that Faith is in perfect accord with Reason. But it sometimes rises higher than Reason. They are different faculties having different functions but with parallel objectives: Both are after truth, both cry out for reality. Each is the complement of the other. They depend upon one another. Faith uses Reason about as much as Reason employs Faith. In religious matters Reason is the Handmaid of Faith. In scientific matters Faith is the Handmaid of Reason.

Real science frankly admits its reliance on the realm of Faith. Its fundamental tenet is the uniformity and permanence of natural laws—merely an assumption. A strongly supported assumption but an assumption, nevertheless. And the hypothesis has its difficulties. We are constantly under the necessity of revising the statements of science. New elements are being constantly added to the list. Radium has thrown a good many well-settled things into the air. Many of the assertions of science are being questioned. The doctrine of Evolution no longer holds the prestige it once enjoyed. Even the Nebular Hypothesis comes in for its share of critical questioning.

Unbelief and disbelief have greater difficulties than Faith. *The beliefs of unbelief are harder to believe than the beliefs of belief.* The explanations of the critics are harder to accept than the difficulties they are supposed to solve.

Sir William Hamilton, one of the world's greatest metaphysicians, once declared that "The highest reach of human science is the recognition of human ignorance." Was it not the great Pascal who said "The greatest exercise of the human mind is to recognize that there are things beyond its reach." And Herbert Spencer in his "First Principles" declares for a philosophy of unknowables. He points out that in the really great things—God, Space, Force, Matter, Time,

Eternity—Reason is powerless; we can only assert what we believe. Maybe Faith is not so irrational as some of the critics would have us believe.

It is my conviction that true science and true religion are never contradictory. There must be some kind of unity back of reality. The real laws of nature are but the laws of God. True science has nothing to fear from real religion and true religion has nothing to fear from real science. The clashes have come from false interpretations of religion and the scriptures with true science and the true interpretations of the scriptures and religion with false science, or from false interpretations of the one with the other. The newspapers, notoriously incorrect, are responsible for a great deal of the wrong impressions that abound.

Dr. Asa Grey, one of America's authorities in scientific circles, declares: "Faith in order, which is the basis of science, cannot reasonably be separated from faith in an Ordainer, which is the basis of religion."

I do not wish to be understood as taking a disparaging attitude toward Reason or Science. All hail to the men who are contributing to our knowledge of things in the physical and philosophical world, but I shall insist on their being careful, logical, and reverent in the application of their conclusions to the spiritual realm.

Reason is a God-given faculty and should be highly cultivated. But there should be variety in its training. It is possible that in the realm of science, philosophy, or theology there may be men with what my friend, Dr. Herbert W. Magoun, of Cambridge, calls "one-track minds." It is almost impossible for such men to get off the main line without going into the ditch. Even men of great intellect are susceptible to pride, self-esteem—egotism. They may be swayed by all kinds of inherited and acquired characteristics.

And I would call your attention to the fact that Reason has not always followed an accurate path. Take the history of Philosophy. It matters not how widely a given thinker's system may have obtained, each of the world's philosophers has had his system set aside by some succeeding investigator, whose system in turn has been overthrown by another successor, and *his* still by another, and so on *ad infinitum*. There is no accurate permanent philosophy, despite

the fact that the subject has been handled by the greatest minds of the world.

Thomas Paine wrote the "Age of Reason," but please recall his life of shame.

Jean Ingelow was right: "With most of us it is not *reason* that makes faith hard, but *life*."

Faith is one of the greatest, most useful, and most needed energies in the universe. Human society would be impossible without it.

Faith is as great an instrument as what is covered by the term, *Investigation*. In fact, Faith is one of the essential factors of investigation.

Sir William Hamilton once said, "Faith always precedes knowledge." The fact is it is the *condition* of knowledge. Sometimes it is the shortest and only way to knowledge. It was the faith of Columbus that discovered America. The same is true of the X-ray, Radium, and Wireless.

The lack of a definite knowledge of everything in a given system is not a sufficient reason for the rejection of the system. If it were, we would reject the whole realm of science.

We must be content not to know everything. There is a limit to our knowledge of the universe. "We know in part and we prophecy in part, but when that which is perfect is come that which is in part will be done away." But it is going to take the spiritual realm to furnish the perfecting part. We have got to believe many things for our good, both in the realm of science and in the realm of spirit. They are necessary to account for certain phenomena.

Faith brings a knowledge that processes of mere reason cannot. It takes you where reason cannot take you, but when once there, you will find the missing link of reason, and the chain of reasoning becomes complete. Darwin and his followers staked everything on a missing link—which has never been found. But the individual who will take the route prescribed by Jesus will find the missing element and be satisfied. Some of the greatest intellects of the world have found the processes of Christian Faith neither unreasonable nor unscientific but consistent with the highest exercises of the mind. In other words, the results of faith satisfy reason.

The scientific method is but the use of faith in the higher realm of reason.

Men become scientific because they assume a scientific attitude. If they wish to understand Christianity they must assume a Christian attitude.

The Master's criterion was: "By their fruits ye shall know them."

Munger was right when he said, "Faith marches at the head of the army of progress—It is found beside the most refined life, the freest government, the profoundest philosophy, the noblest poetry, the purest humanity."

Phelps agreed by saying, "Through its whole history the Christian religion has developed supreme affinities for the best things. For the noblest culture, for purest morals, for magnificent literatures, for most finished civilizations, for most energetic national temperaments, for most enterprising races, for most virile and progressive stock of mind, it has manifested irresistible sympathies."

Macauley viewed the matter in similar vein: "The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart; in the facility with which it accommodates itself to the capacity of every human intellect; in the consolation which it bears to every house of mourning; and in the light with which it brightens the great mystery of the grave."

We will close with a statement from Edwards: "Whatever may be said of the philosophy of Coleridge, his proof of the truth of Christianity was most simple and conclusive—It consisted in these words, 'Try it for yourself!'"

* * *

MAN CREATED NOT EVOLVED

BY THE REV. B. A. DISNEY, EAST CHATTANOOGA,
TENNESSEE

Let those who choose boast as they please,
Of their descent from monkeys;
The wise can prove with greatest ease,
That they are worse than donkeys.

For they can prove from God's own Word,
Which, true, must be commended;
That Adam "was the son of God,"*
And we from him descended.

*Luke iii. 38.

The Book of Esther

By William H. Bates, D.D., Greeley, Colorado.



THE Book of Esther has been called "The Romance of Providence."

The Old Testament Historical Books

Of the twelve historical books that comprise the second division of the Old Testament, the first three—Joshua, Judges, Ruth—cover the period of the Theocracy, when God was the ruler.

The next six—First and Second Samuel, First and Second Kings, First and Second Chronicles—cover the period of the Monarchy, when man was the ruler, and give the history of the Jewish people in Palestine, the "promised land."

The next three books—Ezra, Nehemiah, Esther—belong to the period of foreign rule, and give the national history during the Babylonian captivity, recounting the story of the exile and the return therefrom.

The Book of Esther

The Book of Esther is a story of the most marvelous deliverance from the plot laid for the destruction of God's chosen people who remained in Babylonia—probably millions of them—after the return of less than 50,000 exiles to Jerusalem under the leadership of Prince Zerubbabel (Ezra, chapters i to vi).

The Jewish maiden, Esther, and her uncle Mordecai, are the human instruments used for the deliverance. But truth is stranger than fiction, as the story plainly demonstrates. The feast of Purim (lots), so called from the casting of lots by Haman (Esther ix. 24-26), to ascertain the best day for destroying the Jews, is observed by the Israelites to this day, in the month of March to commemorate this deliverance, which fact would seem to furnish sufficient proof of the historical character of the book as against those who would dissipate it into a mere story of the imagination. The Jews have a proverb: "The temple may fall, but Purim never."

Time and Place of Book

The time of the Book is B. C. 483-473, and, like the books of the prophets Haggai and Zechariah, it falls, chronologically, between

the sixth and seventh chapters of the Book of Ezra.

The place is Susa, or Shushan, the winter capital of the Persian empire, about 200 miles east of Babylon, and 1,000 miles from Jerusalem. Ahasuerus, or Xerxes of classical literature, who reigned B. C. 486-405, was king.

Godless?

Strangely enough, the name of God does not appear in the entire book, i. e., explicitly. But Dr. Bullinger, an English scholar, asserts that it is there four times in the original Hebrew, in an acrostic form.

The Hebrew word for Jehovah, originally consisted of the four consonants J H V H—(no vowels were used in writing Hebrew, but in our era the Masoretes have inserted them, which makes it easier for the Gentiles to read and pronounce the language)—and it is this name Je Ho Va H, which is concealed acrostically in the book. First, in the initial letters of four Hebrew words in chapter i. 20, read forward—i. e., from right to left the way Hebrew is read—thus, H-V-H-J; second, in the initial letters of four Hebrew words in chapter v. 4, read backwards—i. e. from left to right—thus J-H-V-H; third, in the final letters of the four Hebrew words in chapter v. 4, read forward—i. e. from right to left—thus H-V-H-J; fourth, in the final letters of the four Hebrew words in chapter vii. 7, read backwards—i. e. from left to right—thus J-H-V-H. In each of these cases, J H V H, by inserting the vowels *Jehovah* may be read.

Whatever value may be put upon this scheme, it is certain that those who have eyes to see, can discern most clearly a Divine Hand shifting the scenes and exercising a secret control over the affairs of His people. The book, instead of being godless, has God all through it. If the name of God be absent from it, His person is everywhere present in supremely efficient superintendency. The book, both romantically and really, sums up in one word, Providence, and so justifies the appellation, "The Romance of Providence."

Analysis

- I. The great feast of King Ahasuerus, B. C. 483, i. 1-11.
- II. Queen Vashti's downfall, i. 12-22.
- III. A new queen sought, ii. 1-4.
- IV. The choice falls upon the Jewess, Esther, B. C. 479, i. 1-11.
- V. A plot against the king defeated by Esther's uncle, Mordecai, ii. 21-23.
- VI. Haman promoted, iii. 1-5, plots to exterminate all the Jews in the realm, and obtains a royal decree to that effect, iii. 6-15.
- VII. Mordecai plans to defeat the plot by means of his niece, Esther, iv. and v.
- VIII. Haman's downfall—hanged on the very same gallows he had made for Mordecai, vi. and vii.
- IX. The destructive plot becomes a boomerang against the enemies of the Jews, viii. and ix. 1-16, and a perpetual festival, Purim, is instituted in commemoration thereof, ix. 17-32.
- X. Mordecai is exalted to the highest governmental position next to the king, x. 1-3.

History of Easter

The anniversary of our Lord's resurrection is reckoned, not according to the civil calendar, but by the Jewish religious calendar, Christ having died and risen again during the Jewish Passover, which was celebrated from the fourteenth to the twenty-first of the Jewish month Nisan.

There was some difference of practice among the early Christians, and even sharp controversies; and, to settle these, the Council of Nice (A. D. 325) decreed that Easter should be celebrated the first Sunday after the first full month following the vernal equinox, and this decree has been followed by the general practice of the Church.

The equinox always falling on March 21, the first full moon may be in the night of March 21-22, and the Sunday after may be as early as March 22. But a whole lunar month, less one day, may pass after the vernal equinox before a Sunday following a full moon, and so Easter may be as late as April 25. Between these extremes the date will vary from year to year.

The Oriental Church, in Greece, Russia, and elsewhere, still observe the unreformed calendar, and their Easter, therefore, falls sometimes before and sometimes after that of the Western Church, though sometimes, as in 1865, the two coincide.

The name "Easter" was given by the early Saxons to a festival in honor of spring, and some features of the common celebration may be traced to this Teutonic origin. There seems, however, a peculiar fitness of the natural springtime revival, with its flowers and fresh green, to accompany the revival of Christ, or the celebration of it, and the spiritual revival of which He is the source.

The early Christians celebrated Easter with solemn and joyous service. It was a day of unalloyed Christian gladness; and while there was no requirement given by Christ or the apostles, the day has been gladly observed by the Church in all ages. The Roman Catholic, Greek, and Protestant Episcopal churches make it a matter of ecclesiastical rule, and the non-liturgical churches more and more universally enter into its celebration. It is said that in some parts of the Greek Church friends meeting on Easter morning usually greet each other with the words, "The Lord is risen!" to which the customary answer is, "He is risen indeed!" In all Christian lands churches of every name on that day are especially adorned with flowers and other emblems of life and hope, and their worship is enriched with songs and anthems of triumphant faith. —*Easter Thoughts.*

* * *

The Outlines of World History, written by Mr. Wells, figure extensively in current remarks and editorials. His teachings are received with eclat. His philosophy of life is considered as remarkable. And yet, as Gilbert K. Chesterton has said, he is a belated Darwinian, who rejects the anthropoid apes and turns to the lemurs. He also calls attention in the same connection to the fact that almost no European scientist now accepts Darwin's "natural selection" as scientifically sound. Biology, indeed, has practically disproved it in its efforts to prove it, and Darwinism is a poor foundation for a historian to rely on as his basic thesis. That, however, is what Mr. Wells does.

The Club

What's in a Name?

By the Rev. W. H. Langdon, Weaverville, North Carolina.



VE of the first quarter's lessons of the year treat of the prophet Elijah, the honored type of Old Testament prophecy. These stories of Elijah are related in the prophetic narrative of the books of Kings, and are not given in the priestly narrative of the Chronicles. It is generally thought that Elijah's prophecy was oral, not written; and his mission was to the Northern rather than to the Southern Kingdom; but we should not overlook the written denunciation that he sent to Jehoram, king of Judah, recorded in 2 Chron. 21: 12-15.

Names were much more significant with the Hebrews than they are with us. By Fenton whose spellings of proper names are decidedly peculiar, the name of Elijah is spelled Eliah. El-yah is composed of the common noun *El*, God, the Almighty One; and the proper name *Jah* (which is from the same root as Yahweh or Jehovah); and the combination of the two means, Jehovah is God; or, My God is Jehovah. This reminds one who has read the A. R. V. of the dramatic scene on Carmel, where the people, at last deciding against Baal, shouted: "Jehovah, He is God!" It is hard to see how anyone can tolerate the unjustifiable substitution of the older versions, and use here the title "Lord." For "lord" is the meaning of "Baal" also, and to cry: "The Lord, he is God," is ambiguous, and might mean: "Baal is God." At the least it sounds flat and meaningless compared with using the unique name, "Jehovah," which admits of no ambiguity.

"Lord" is applied to numberless persons, but only One in the universe has borne the name, "Jehovah." To this the only counter claim we have met is Fenton's, who said that "Jehovah," used of one who came down to inspect the Tower of Babel, and to investigate the report of Sodom's wickedness, and to threaten Moses for not circumcising his son, was a title meaning, "chief, chieftain!" Elsewhere Fenton translates

it, "the Everliving, The Life, Jehovah," etc. But Fenton is often ungrammatical, inconsistent, unreliable, and always egotistic. Still for twenty years he has held the honor of being the sole translator of the complete Bible into modern English, having viewed this territory as a pioneer 70 years ago; and he has made the Bible more interesting to very many.

Bullinger claims that "Jah" is a distinct name, not merely an abbreviation of "Jahweh," for the two names are sometimes combined, "Jah Jahweh;" and this means more than an emphatic repetition, "Jehovah, even Jehovah." "Jah" means "He who is," the "Self-Existent;" and "Jahweh" means also, "He who was and will be," "the Coming One." Of course "Jehovah" suggests also the Covenant God of Israel, the Faithful Promiser coming to His people in time of need. So the substitution of the title "Lord,"—which word suggests only that God owns us as His slaves,—has brought much confusion into Scripture. Where the combination "Adonai Jehovah" occurs, the old versions render, "Lord God," instead of "Lord Jehovah;" for they cannot use the senseless repetition "Lord, Lord." They give us expressions like, "O Lord, our Lord," and "The Lord said unto my Lord;" but how obscure and weak these tautological phrases are, in comparison with: "O Jehovah, our Lord," and "Jehovah said unto my Lord." The former cases are not translations; for they represent "Jahweh" and "Adonai," two different words in the original, by the same English word, "Lord,"—a representation that is foolish as well as false. Some wish that all the different titles and appellatives of God in the Hebrew were reproduced in the English; this differentiation Bullinger has accomplished in the Companion Bible by distinctions in the printing of the text and by his notes.

He says that "Adonai," "Lord," is used some 430 times: 134 of these being cases where the Sopherim substituted it for

"Jahweh;" i. e., changed the consonants,—the whole word, as written and pronounced. This is a more serious interference with the text than the suppression by the scribes, 6823 times, of the pronunciation of "Jahweh," substituting "Adonai" for it. These 134 cases, of which the A. R. V. gives no intimation, should be added to the 6823, making some 6950 occurrences of "Jehovah" in the original Old Testament. In the medieval versions, therefore, it would seem that "Lord" was used 7250 times, sometimes meaning "master" or "owner," and sometimes meaning "Jehovah." These two entirely distinct words, a proper name and a common noun, are spelled alike in the English and sound alike to the hearer, although the reader generally sees a different type for the "Lord" that represents "Jehovah." But we should read and hear "Jehovah" in all the 6950 or more cases.

A prominent writer has argued that as letters are mere arbitrary symbols, the four letters L, o, r, d are just as capable of representing the concept of the God of the Covenant as the tetragrammaton J, H, V, H. But this seems to us an argument unworthy of a legal mind. For as the tetragrammaton was used through the last book of the Old Covenant, the substitution of Adonai for it could not take place until after the completion of the canon. The four letters of the sacred name were therefore associated with it for a millennium. To represent that

name, thereafter, by the letters of "Adonai" seems as great a violation as for man or woman to wear the habiliments of the other sex; which thing Jehovah declared was to Him abominable! It is true that a rose by any other name will smell as sweet. But we would not therefore be willing to represent the concept, rose, by the letters: s, k, u, n, k! We can apply the latter name to a variety of cabbage, but not to the flower that has always had the esthetic associations of a rose. Those who argue for "Lord" should be just as ready to conspire to abolish the name of "Jesus" from the New Testament and from all literature and speech, and to substitute for it the title "master" or the appellative "Saviour;" And the abolition of "Jesus" would, so far, involve the abolition of Jehovah, for "Jehovah" inheres in the first two letters of "Jesus;" and the meaning of "Jesus" is not, as we would commonly be told, "Saviour," but "Jehovah the Saviour."

We greatly doubt if one per cent. of the professed followers of the Messiah could give the derivation of His name and title and we regret that the leaders of this great body—"love to have it so!" Else why do they not instruct the uninformed? We trust, however, that anyone who has had the perseverance to nibble through this dry article will always remember the meaning of the name of "Jesus," and of "Jehovah," and of his prophet, Elijah.

Present Day Jewish Claims



SO much is being said in these days in the Jewish press about the debt owed to the Jews as a race, that the following article from the *Independent* is of interest and worthy of careful consideration. Its general accuracy will be evident to any Bible student.—H. W. M.

There is the veil cast over the Christian mind as to the supposedly peculiar destiny of "God's chosen people." The Christian cannot read his Bible except through Jewish spectacles, and, therefore, reads it wrong. The idea of "the chosen people" is one of the two great Biblical ideas, but that the Jews constitute this Chosen people is entirely opposed to the statement of the Bible—even of the Bible which the Jews acknowledge, the Old Testament of the

Christians. The blessings of world possession, world rule, superior population, commercial greatness, military power, constituted governments, "a great nation and a company of nations"—all of these as a means by which to spread light and healing among the nations—were truly promised to one people, to Israel, not to Judah. Judah's destiny was to be quite different. Very few Bible readers ever note the distinction between the House of Israel and the House of Judah, yet this distinction was marked from the time of Jacob; the prophets absolutely insist upon it. Israel seceded from Judah, being unable to live with that people any longer. Israel's destiny took them out into the world, and if the Bible be true then Israel's destiny of greatness is being fulfilled in Israel and not in Judah. The two

Houses are distinct to this day, although a future reunion, a spiritual reunion, is prophesied to come.

Yet the false idea that the Jews constitute all Israel has penetrated the Christian consciousness to an alarming extent, so when the Jewish press insists, as it does every week, "We gave you your God, we gave you your Bible, we gave you your Christ," even Christian ministers cannot find an answer. The answer is that the Old Testament is nine-tenths an Israelitish book, and not a Jewish book. Abraham was not a Jew; Isaac was not a Jew; Jacob was not a Jew; Moses was not a Jew; Joshua was not a Jew; Gideon was not a Jew; Samuel was not a Jew; even Esther and Mordecai were not Jews, but Benjamites; the majority of the prophets were not Jews, but Israelites. Upon the coming of Judah into power, in the person of David and Solomon, the misrule was so great that Israel seceded, and the secession was sanctioned by the prophets.

In the New Testament Jesus Christ found his disciples in Galilee, far out of Judah, and of them there was but one, Judas, whose name indicates that he was a Jew. St. Paul was of the tribe of Benjamin, "the light tribe," which was left with Judah "for a light."

But there is a constant patter of preaching (the Russellites make it the great theme) that "the Jews are to rule the world because it is so prophesied." The amazing blindness with which Christians have regarded the open pages of their Bible is the only explanation of this one-sided teaching which is confusing to the Christians and exceedingly dangerous to the Jews. In the Bible, Israel is the Chosen People of Blessing, and the time is announced when Judah shall walk to Israel and recognize them and become one with them. There is a chosen racial breed, a select seed, a superior strain of blood and soul in the world, but it is not Judah.

Saints and Angels

By Edwin Whittier Caswell, D.D., Middletown, Delaware.



SAINT LUKE tells us that, suddenly there was with the angels a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will to men.

Bishop Matthew Simpson, in a discourse upon this text, said, "I know not who those angels were, but I fancy they were the redeemed. Adam and Eve were there, Moses, Elijah, David and the Patriarchs, I believe were with the heavenly host. I think if I had lived before the birth of Christ and been in heaven, where Christ left his throne to come to earth, I would have asked permission to come down."

Bishop R. S. Foster, in his introduction to the Life of Dr. Nadal, writes, "Though made invisible by death, our friends live perennially in our hearts and still walk the journey of life with us, both in dreams and walking memories. They keep ever coming to us. Death lets go a bolt, our friend falls. Then first we learn that it was an angel walking by our side; the ascending chariot reveals the Elijah. Not until the vase is broken do we discover the precious ointment it contains."

We know that Moses and Elijah, on the Mount of Transfiguration, ministered to Jesus and the disciples, as other angels did in His Gethsemane agony and at His temptation. Therefore, departed saints are ministering spirits like the angels, which is in accordance with Christ's words, "They are as the angels in heaven." Like them in their ability to become messengers to all the creatures of God, in all the worlds. The word angel means messenger. We are messengers on earth in a limited sphere to the family of God, but when we join the throng of the innumerable company, the sphere of our ministering is widened like the angels' to being everywhere.

The Old and New Testaments record more than two hundred incidents of angelic ministry, giving strength, comfort and guidance to the pilgrims of the earth. We can see no distinction between the mission of the glorified redeemed of this world, and the angels of heaven. All must be included in the army of the hosts of heaven, the legions which Christ could have called to deliver Him from His arrest, trial and crucifixion. "Himself He could not save" is as true as the words "He shall give His angels

charge over thee, to keep thee in all thy ways."

The angels who escorted the Beloved John through the wonders of the celestial city, giving him the material for the Book of Revelation, when John was about to fall down and worship Him, the angels exclaimed, "See thou do it not; worship God; I am a fellow servant with thee and with thy brethren the prophets." The angel was doubtless one of the redeemed prophets who proclaimed Christ's first coming and was selected to chaperone John through Jerusalem the Golden. Saints and angels are words that may be used interchangeably among the inhabitants of the heavens; all are God's messengers to obey His will. Remember Jesus' words in the Lord's Prayer, "Thy will be done on earth as it is in Heaven." Who but angels do the will of God in heaven. We, His earthly children, are to follow their example, doing His will on earth. We are candidates for the angelic life, and begin to practice the life of ministering here.

We read that there is joy in the presence of the angels of God over one sinner that repenteth. The spirits of just men made perfect are in the presence of the angels and must have the greater joy over loved ones saved in the earthly life, and we have no doubt that they are better fitted to become our guardian angels in hours of trial and need. Our dull eyes of sense do not behold them, but they dwell in our visions, dreams and memories. Swift as the lightning they will fly to us for material things are no obstruction to their movements.

After Paul, in the Eleventh of Hebrews had enumerated many of the Old Testament heroes, he exclaims, "Wherefore, seeing we are encompassed about by so great a cloud of witnesses, let us run with patience the race set before us." He knew that the departed saints and angels were not only looking down from the galleries of the skies upon us, but were actively ministering to us in the race for the crown.

Are not all created beings brothers in the one family of the infinite Father, Son and Holy Spirit, who are commanded to love and help each other everywhere through His universe? The heavenly company always goes where it is sent, while on earth so many refuse to obey the call.

Do not many people avoid the subject of

saints and angels ministering to the race, fearing that it would encourage a belief in some kinds of spiritualism, of purgatory and in the heathenish idea of the reincarnation of our personality in animals, but a great truth should not be sacrificed to avoid errors that will soon perish—truth prevails.

Beecher on Immorality

I CANNOT believe, I will not believe, when I walk upon the clod, that it is my mother that I tread under foot. She that bore me, she that every year more than gave birth to me out of her own soul's aspirations—I will not believe that she is dust. Everything within me revolts at the idea. Do two persons walk together in an inseparable union, mingling their brightest and noblest thoughts, striving for the highest ideal, like flowers that grow by the side of each other, breathing fragrance each on the other, and shining in beauty each for the other; are two persons thus twined together and bound together for life until in some dark hour one is called and the other is left; and does the bleeding heart go down to the grave and say, "I return dust to dust?" Was that dust then? That trustworthiness; that fidelity; that frankness of truth; that transparent honesty; that heroism of love; that disinterestedness; that fitness and exquisiteness of taste; that fervor of love; that aspiration; that power of conviction; that piety; that great hope in God—were all these elements in the soul of the companion that had disappeared but just so many phenomena of matter? And have they already collapsed and gone, like last year's flowers struck with frost, back again to the mould? In the grief of such an hour we will not let go the hope of resurrection. Can a parent go back from the grave where he has laid his children and say, "I shall never see them more?" Even as far back as the dim twilight in which David lived, he said, "Thou shalt not come to me, but I shall go to thee;" and is it possible for the parental heart to stand in our day by the side of the grave, where the children have been put out of sight, and say, "They neither shall come to me, nor shall I go to them; they are blossoms that have fallen; they never shall bring forth fruit." It is unnatural. It is hideous. Everything that is in man, every instinct that is best in hu-

man nature repels it. Is not the human soul, then, itself a witness of the truth of immortality.

The Biggest Thing on Earth

THE church of Christ has an enterprise on its hands so vast that no other enterprise known to man can for a moment be named in the same breath. One stands in awe before the marvellous foresight and world reach of Standard Oil, United States Steel, the Bell Telephone, the Bank of England, and a dozen other wonders of modern business and commerce. Modern science is a composite miracle. Geology brings us to our knees, and astronomy makes us worship. The European War overwhelms imagination as a sheer feat of the human brain. But compared with the task of the church—the task that Jesus Christ planned and committed to those eleven humble Galileans—these things are like specks in a sunbeam. To plan the task of winning the whole human race, man by man, from the love of its pet sins to the love of an unseen Master whose demands on life are the most exacting possible, is an effort of mind and will so prodigious that no mind or will less than divine could ever have dreamed of it.

And when we see Him, having completed His perfect human life as man's example, calmly and confidently committing that boundless enterprise to a few half-awake and untrained, but devoted peasants, assuring them that He will always be with them, but bluntly telling them that they need expect in this world only opposition and hardship, we are irresistibly won to Him by the sheer audacity of it all.

And then, when we see the centuries, twenty of them, roll by with their boundless flood of human life and death, peace and war, achievement and failure, sin and sacrifice, and through it all see clearly as from a mountain's top the sure growth of His enterprise, its resistless spread from age to age, from land to land, from race to race, and from man to man, until today it is the mightiest force on top of earth, to be a member of any church that stands for His task becomes the greatest earthly honor a person can know.

Our supreme duty of pushing on that enterprise demands a degree of devotion and efficiency that none other can claim.

The challenge of the Gospel of Christ is today as it has always been, the most exacting, the most stirring, the most commanding, the most ennobling word that can fall upon human ears. To have a share, as leader or layman, in a work like this is a task that any intelligent, earnest man can covet with far greater zest than to be the president of a bank, a railroad, or of the United States. It may well enlist all of himself, all of his service, and all of his substance.—*Chapel Bell.*

A Bible-Starved Nation

The Bible is the humanest book in the world; and the King James version of it is not only the greatest book in English literature, but the very source and fountainhead of English literature. Without the Bible, English literature is so wholly unthinkable that it strikes the mind as absurd. And an English education without the Bible is quite as unthinkable—but it is far from absurd. It is a denial. Children nowadays go to Sunday School, but not with a Bible, nor do they read out of a Bible when they arrive. They read from a "lesson leaf," a prepared substitute.

We are a Bible-starved nation. There is positively no substitute for the King James version of the Bible, nothing to take its place, no revised, modernized, storyized version, nothing yet devised or to be devised, that will do at all for the old "authorized Bible."—*Atlantic Monthly.*

Easter

Behold! the stone is rolled away,
While Eastern skies are glowing;
At last is come the first Lord's Day,
Immortal light bestowing!
By dazzled guard and open door,
God's Son, alive for evermore,
The path of life is showing.

Peal forth the high victorious psalm,
With shouts of joy unbounded!
The song of Moses and the Lamb
Through either world be sounded!
For us the grave shall voided be;
And trusting, Lord, for aye in Thee,
We ne'er shall be confounded.

With triumph soon we'll keep the feast
That shineth in perfection,
With fear's long life-time bondage ceased,
By Jesus' strong protection.
Eternal arms are underneath;
We'll share the likeness of his death,
And of His resurrection. —*Independent.*

The Sanctuary

An Easter Sermon

By Charles Carroll Albertson, D.D., Brooklyn, New York.

If it were not so I would have told you.—John 14:2.



HERE is no use to dispute it; death seems, in many instances, an absolute calamity. To die in youth, as many do, or in middle age; to leave one's work unfinished, to say good-bye to the beauty and bounty of the world, seems nothing less than tragic.

That death is not tragic, not the saddest of all sad things, is clear only when we perceive that death may have a twofold aspect; that what is death in one realm may be birth in another. One fact, one conclusive fact, changes the whole case. That fact Paul summed up thus; "If our earthly house of this tabernacle be dissolved, we have a building of God, a home not made with hands, eternal in the heavens."

Immortality, incorruptibility, eternal life, are but various words that stand for the same fact, a fact in the light of which death loses all its terror. Let us be assured of this fact and we shall no longer think of death stoically, bowing proud heads to fate; or reluctantly, as a truant schoolboy thinks of the probation officer; nor yet despairingly; but, if not cheerfully, at least confidently, the heart meeting all doubts of the mind with the assurance, "I know that my Redeemer liveth." Let us be assured of this fact, and when next the "black camel kneels at our tent" we shall not sit and grieve, but with a fond good-bye to him that passes out of sight we shall cry, "Speed! fight on! fare forever There as Here."

Jesus' view of the future life is distinctive among the great religious teachers, not so much in the doctrine of immortality itself as in the manner of his teaching it. That which differentiates him from others in this respect is his mental attitude with regard to the future life. He said some things about it, but he said more by what he did not say.

There are two kinds of argument that most of us think too little of. We fall into a way of thinking that the only valid argument is by a process of logical reasoning.

We forget that there is an "argument from absence." If a man tells you that a certain stone in an arch is unnecessary, bid him remove it, and if he does remove it, and the arch still looks complete and is completely bearing the weight it was destined to bear, he was right. But if he removes it, and the arch falls, he was in error. This is "argument from absence," and it amounts to demonstration.

Closely akin to this is the "argument from silence." In law, certain documents are always to be construed in a given way in case there are no provisions to the contrary. That is to say, certain things are assumed taken for granted, read into the document.

In the commonest affairs of daily life we are accustomed to interpret silence by certain well-known principles of thought. If you have a telegram in the early morning from a friend saying, "I will arrive at ten o'clock," in the absence of other information you will conclude he means at ten o'clock this morning, not ten tonight, nor ten tomorrow. You say, "Of course, he means this ten o'clock, the nearest ten o'clock; if it were not so, he would have told me."

You left home for business at eight o'clock. You met your wife at twelve, had luncheon with her, and parted at once. How did you know your house was not robbed an hour after you left this morning! How did you know the children were well when your wife left home? Yet you never even inquired whether burglars had got the silver, or whether measles had got the children! You say, "I knew that all was well for if it had not been so, she would have told me!" Ah, what an eloquent interpreter of silence you are!

Your boy went to college in September. He had enough money to pay his tuition, buy his text-books, and pay his board month. Yet he seemed entirely willing to go, trusted you to send him a remittance for his second month when it came, asked for no bond to guarantee his continuance at college. He knew you expected to hear

him through college—if it were not so, you would have told him.

Your children had their breakfast this morning. Did they manifest any great anxiety about where the dinner is to come from? They expect you to provide food for them—you know where the provisions are, and where more shall come from when the present supply is exhausted. If it were not so, you would tell them. Even children understand the "argument from silence."

Jesus used just this argument in teaching his disciples. They believed in God. He never reasoned it out with them, but he talked to them about God as if God were. If it were not so, he would have told them. They believed in a future life. He never reasoned that out with them, but he talked to them as if the future life were as certain as the present; as if this earth were but one of many dwelling-places God has provided for his children. He said, "If it were not so, I would have told you."

He spoke of his plans for the future as if all time were his. He talked of centuries, and millenniums, and ages, as we speak of hours, and days, and months. He acted as if death were no more to him than passing into another room. At last they came to take the same view of death. The black specter in their path became a mere shadow. The river dwindled into a mere brooklet to be crossed at a single step. And he let them hold that view of death. We believe it was the true one. If it were not so, he would have told them.

The affirmation of immortality was not new. Socrates and Plato had affirmed it. But they had to argue it, and right well they did so. But the attitude of Jesus, the calm confidence in the unbroken continuity of life, is unique. Jesus had no need to reason out a truth. He possessed truth as an attribute, not as an act.

Our confidence in immortality cannot possibly be founded as Jesus' was, who saw the whole circle of life where we see but a little segment, a broken arc. Like Plato, and like Paul, we must reason out our faith. But do you not see how our confidence may be kindled by his confidence? There was One who like Browning's man "held we sleep to wake." There was One who never doubted. There was One who, knowing what a great bully death is, terrifying men and turning their hours of

brightness into hours of gloom, calmly looked on death as if it were an incident in life, an incident like trouble, to be faced courageously, but not to be feared; an incident like pain, to be borne patiently; like doubt, to be dispelled; like sickness, to be cured; like darkness, to be passed through.

Look at Jesus while the shadows of death are gathering around him. Ecclesiastics are seeking his death. Politicians are against him. His friends are few. His enemies are strong and numerous. His ministry has been brief, so brief—he who said he would set up a kingdom and destroy all the works of evil! Yet, with the cross in sight, he speaks as serenely as any king on his way to coronation. "Be of good cheer: I have overcome the world."

Will not his confidence kindle ours? If he could say that on the eve of his death, can we not fare on, all unperturbed by thoughts of the narrow bed under the green, "hoping and assuredly believing," as William Shakespeare wrote in his last will and testament, "to be made partakers of life everlasting?"

I stood on the banks of the Potomac one morning in March. The river was cold, and the air was warm, and a mist rose from the river and concealed the tops of the tallest buildings. I looked at the Washington Monument and it seemed to end two hundred feet above the ground. A stranger would have marked that as the height of the shaft. But I knew it was higher than that. I had ascended it, and it took only a moment's time for my imagination to reconstruct the invisible part of the monument. It was an unbroken shaft even if the major part of it was invisible. That was Jesus' view of life. The mists of death never obscured its unbroken continuity from his view.

Death after all is but a mist, a cloud. They who pass out of our sight pass through the cloud as soldiers do who lead the battle line up the slopes of a mountain. They plant their banners above the clouds. To them the clouds are no barriers. And to us who follow the great Captain of our Salvation, death is no obstacle to our progress. He passed through the cloud unhurt and planted his victorious banner on the immortal height to which he calls us when he bids us follow him.

Surely the force of the argument for the

unbroken continuance of life from Jesus' silence will appeal to us all when we remember that Jesus was an absolutely candid teacher of the truth. He assumed to lead his people into all essential truth. He was under every obligation to disabuse the minds of his disciples of errors into which they had been led by others. And that is exactly what he did. He was constantly correcting their views of things religious. They believed implicitly in the future life. And he never rebuked them for it. He never warned them they were cherishing a false hope. He had been cruel beyond comparison to call them after him to the martyrdom that awaited them, in the belief that the moment of their death was to be the moment of their victory, if he had not himself shared their undying hope. If it were not so, he would have told them.

They may have had their moments of doubt and wavering. He never had. They only hoped. He knew. With all his voluntarily assumed human limitations yet was he conscious of supreme superiority to every chance and change of time. What was time to him? One eternal Now. What was life to him? One uninterrupted line.

And what life was to Jesus it is to all his people, if they only knew. If we knew! If we knew the real insignificance of death we should never again drape our houses in

black when our friends pass out. We should never again wear black as emblem of sorrow. We should hang a green wreath on the door, and wear a flower on our breasts, but no black.

And do we not know? Death is the result of organic change. The spirit is not organic. Then what can death do to it? It can release it, that is all.

"Birthless and deathless and changeless remaineth the spirit forever;

Death hath not touched it at all; dead though the house of it seems."

A traveler may go to sleep at night in the midst of a snowstorm. The last sounds he hears are the furious wind and the dashing sleet. But he awakens in the morning in a land of mild breezes and blue skies. In another day he sees the oranges in bloom and hears the mocking bird make melodious the silver light of dawn. Some day we shall close our eyes on earth and earthly scenes and open them on fields that mock the power of poet's pen and painter's brush. Some day, or, more likely, some night, we shall fall asleep on earth and awaken in the Summer Land, the land of far distances, where faith shall be lost in sight and hope shall have its fruition. Easter is Jesus' pledge that we whose lives are hid with him in God shall never die. If it were not so, he would have told us.—*Christian Herald*.

Christ's Resurrection Inevitable

By A. William Lewis, B.A., B.D., Hay Springs, Nebraska.

It was not possible that He should be holden of death.—Acts 2:24.



YEAR after year spring comes to us with its new, fresh, lovely life. This is a parable of young life, and of the soul that is born again. Let us now consider this one phase of the truth, the resurrection of Christ was inevitable. This was the only thing possible.

This fact gives us the right view of death, from the angle of life. This is the thought for the Sacrament of the Lord's Supper. The disciples did not understand Jesus when He prophesied His death, even though Jesus lifted them. Many Christians do not really understand death.

We are discussing a *fact*. The resurrection of Jesus was the best established truth of ancient times. There were so many wit-

nesses, who at first could not believe, but were convinced by irrefutable proofs. The four Gospels are independent witnesses, expressed in different words, in different styles. Peter was skeptical. Thomas was loud in his refusal to believe. Yet all were convinced absolutely, so that they were willing to give their lives in witness thereof. The power of this truth when believed, in any age, by any people, to transform the soul, is proof positive. No plausible explanation has ever been suggested. And it is a parable. Death was only an eclipse of life, not its destruction. A total eclipse

"Why should it be thought a thing incredible?" Acts. 26:8. If it be true, as we believe, that the soul continues to live after it leaves the body, why may it not come back to inhabit the mortal tenement? Dr. I. K.

Funk some years ago gave an incident, where a man, mortally sick, left his body and appeared to a friend in another city, in his office; and then he returned and with a supreme effort, against his inclination, reentered the body. The body awoke, dead but a short time. Those around his bedside verified his narrative. It is possible at least, indeed probable. But the special thought before us now is that in the case of Jesus Christ, the Resurrection of His body was *inevitable*.

Rev. George Matheson, the blind preacher of Scotland, said: "Easter morning was the Father's audible amen to the life and work of Jesus Christ." Upon this truth rests Christ's infallibility and authority. What would His promise be worth, if this test proof were not true? Paul rests our hope of the next life upon this. Peter preached it at Pentecost; and the gift of the Holy Spirit was God's corroboration. Pentecost is undeniable evidence. The *British Weekly* says,—“Those that know the power of Christ's resurrection build on adamant, that cannot be shaken.” So it was that first of all Jesus “*showed them His hands and His feet.*” This resurrection is the only explanation of the events that followed, and still follow, the power of His resurrection.

The world has said with persistent reiteration, “Miracles are unnatural and impossible.” The same kind of philosophy said that no steamer could cross the Atlantic because it could not carry enough coal. Sound philosophy rests upon facts that are proved. Peter was a philosopher of the saner sort. When the resurrection was proved by indisputable evidence, then he looked into the reason of it. Possible, but why? It not only happened, but it was inevitable. It was necessary. Life is greater than death. The power of the sun is greater than the power of gravitation and raises up the water on the lakes into the clouds.

The resurrection of Jesus was inevitable, because it was *prophesied*. “My flesh also shall dwell in safety; for Thou wilt not leave my soul to Sheol, neither wilt Thou suffer Thy Holy One to see corruption.” (Psalm 16:10). “Jesus said, Destroy this temple; and in three days I will raise it up. He spoke of the temple of His body.” (John 2:19). “Jesus showed unto His disciples that He must go up to Jerusalem, and be killed and *the third day be raised up.*”

(Matt. 21). “As yet they knew not the Scriptures, that He *must rise again* from the dead.” (John 20:9.)

There was a deeper reason why His resurrection was inevitable. Jesus was *the perfect embodiment of Life*. He could not be this if death had exercised any power over Him. He allowed death to put his foot upon His neck for three days; and then He showed that He was not touched by death. Only the scars were seen, for identification. The body was the more capable, and the more powerful. Thus He was “The death of death;” and He had the right to say, “If a man keep my words, he shall not see death.” “Christ abolished death and brought life and immortality to light.”

The third and highest reason was that Jesus Christ was *God*. He was Life, and the Author of Life; and as such it was morally impossible that death should hold dominion over Him. It was morally impossible that He should commit sin. So physically it was inevitable that the body which expressed Him in His humanity should not yield permanently to death. “Life is ever lord of death; and love can never lose its own.” When the appointed time had come, He ceased to restrain Himself; and death was powerless. He arose as a strong man arises from a refreshing sleep. He calmly laid aside and folded the linen cloths that had been bound about Him; and with the majesty of Infinite Life He lighted the tomb and stepped forth into the world which He had made. The angels attended Him, and rolled away the stone; and the earth heaved with a groan, and then a sigh of relief. There is One stronger than death, once the Man of Galilee, now the Risen Lord.

Suppose that Jesus did not rise! Read “When it was Dark,” by Guy Thorne. How could we believe the words of Jesus, if the test He imposed upon Himself had proved Him false? This was the key stone of the arch. Paul said, “Of all men we would be most miserable.” But thanks to God He is risen; and He has become the first fruits of those that sleep. During the siege of Sebastopol the Russian guns opened a spring of pure water within the lines of the besieged. So the worst that Satan could do has opened the spring of eternal life for all

the world, through the resurrection of Jesus Christ from the dead.

The resurrection of Jesus is emblematic of the life to which our soul rises when we accept Him and follow Him as our Saviour. "We are risen with Him to newness of life." As we open our hearts to His love, His Spirit enters in and takes full and glorious possession of our whole being, filling our utmost capacity with the glory of His own life. This fact of the Christ makes it inevitable that we, too, shall rise with resurrection glory, having received through faith and love somewhat of the divine life of God himself. "We look for the Saviour, the Lord Jesus Christ Who will fashion anew the body of our humiliation that it may be conformed to the body of *His* glory." (Phil. 3:21).

"The Easter praise may falter,
And die with the Easter day;
The flowers that brighten the altar
In sweetness may fade away;
But after the silence and fading,
There lingers untold and unpriced,
Above all changing and shading,
The love of the Living Christ."

Attention

EZEKIAL 2:1.

The prophet is commanded to take the attitude of attention and action. God promises to speak to him when he is prepared to hear. Why should he direct a man who is not ready to obey? Why empower a man who has no disposition to act? Some men sit at ease and some lie down morally or even stand on their heads, *i. e.*, do just the opposite of what they ought to do. Men who take the attitude of attention and action and uprightness can hear God speak and appreciate what he says.—*Lawrence Keister, D.D.*

The Goodbye Word

I COR. 15:20.

There is a beautiful custom in parts of Sicily, when the fishermen are going on some expedition into the deep sea. Their wives and their children accompany them to the shore, and as they embark they raise all together their voices in a hymn of praise to God, and as they put out to sea those in the boats answer those on the shore, in an antiphone of devotion, verse after

verse, until their voices die away in the distance and the sea carries them out of sight and hearing. So we today stand on the shore of eternity, and as soul after soul puts forth into the deep and passes from our sight, we raise the song of confidence "Christ is risen," and the answer comes back from the bosom of that boundless ocean, "Christ is risen."—*Canon Newbolt.*

God's Anointing

JAMES 5:14.

It is not the oil that does the work. We are told plainly that "the Lord shall raise him up." There is divine intervention, nor does it end with the restoration of the sick body but extends to the sinful soul. "If he have committed sins, it shall be forgiven him." This program is not intended to meet exceptional cases only but is set forth as the regular order among Christians. If it has gone out of use it must be because of lack of faith in God and a corresponding decline in prayer. But the command remains: "Confess your sins one to another and pray one for another, that ye may be healed."—*Lawrence Keister, D.D.*

Hope of the Resurrection

By the Rev. J. Ellis.

For all who have believed on Christ to the saving of their souls, the hope of the resurrection of the body is:

A comforting hope (Job 19:25, 27; 1 Thess. 4:13, 18).

A satisfying hope (Ps. 17:15).

A sustaining hope (2 Cor. 4:17, 18; 5:1, 3).

A lively hope (1 Peter 1:3, 7).

A glorious hope (Rom. 8:18).

A sure hope (John 14:19; Rev. 1:18).

A triumphant hope (Hosea 13:14; 1 Cor. 15:55).

A jubilant hope (Isa. 26:19).

A blessed hope (Rev. 20:6).

A believer's hope (1 John 2:25).

* * *

Most of the grand truths of God have to be learned by trouble; they must be turned into us by the hot iron of affliction, otherwise we shall not truly receive them.—*Spurgeon.*

Flashlights

Christ's Words on the Cross

By Edwin Whittier Caswell, D.D., Middletown, Delaware.

"Father, Forgive Them"

LUKE, 23:24.

WHAT a Godlike act! Behold the Son of God, beaten with rods, crowned with thorns, mangled with nails, hanging on His wounds. Listen to His prayer, "Father, forgive them!" He is not thinking of Himself; His blood is flowing for the pardon of His persecutors. The Cross is the hope of glory for the sinful and Christ is the infinite Forgiver, suffering for the sins of a race. He prays for all sinners during all the ages of time; His forgiveness is forever. He is a picture of loving kindness. It will take an eternity to understand the wondrous mystery of Calvary.

O Cross that lifteth up my head,
I dare not ask to fly from thee.
O love that will not let me go,
I rest my weary soul in thee!

If our sins are sunk like a millstone in the bottom of the sea, if the ocean of His love flows over them forever, should we not forgive as we are forgiven and pray for those who spitefully use us?

Forgiveness, it is said, is the odor which flowers yield when trampled upon.

The sandal tree perfumes when riven
The axe that laid it low;
Let man, who hopes to be forgiven,
Forgive and bless his foe.

God will not forgive us till we are willing to receive His nature and become His faithful followers. To forgive without conversion would be to sanction the evil in man condoning his offence.

"Blessed are the merciful for they shall obtain mercy." Not because we have been kind, but because we manifest the true spirit which alone commends us to God. If we would enjoy the truth, we must be true; would we have love? love begets

love; by showing ourselves friendly, we will have friends, even among our enemies. Stephen exclaimed, "Lord, lay not this sin to their charge." Martyrs have shown no resentment towards their persecutors. President McKinley, when shot by the man he was shaking hands with, exclaimed, "Do no harm to the young man," and thus he acted like his Master, who prayed for His murderers.

Edith Cavell, put to death for being true to her idea of liberty and friendship, had no ill will towards the German nation. She said, "Standing as I do in view of God and eternity, I realize that patriotism is not enough; I must have no hatred or bitterness towards any one." "Speaking for the Allies," she continued, "for us, too, patriotism is not enough; our victory must be not only over the Germans, but over ourselves. We must have no bitterness; by no other means will peace be conclusive."

Nations, like individuals, must follow Christ's forgiving spirit, as this is the only real Christianity. In a Young Woman's Christian Association meeting in France, it is said that "Holy Night" was sung and all present joined in the song in their own language, French, Swiss, Austrian, Belgian, Pole, Italian and Russian. We know that music is the same in all tongues. It is the Heavenly Father's picture of unity among all the peoples in His great family. All are forgiven alike when repentant; the melody of forgiveness is God's richest music.

Mortals cannot forgive sin; we can only remove our own resentment; God is the Forgiver of sin; His pardon makes a new being out of the rebellious; He justifies and sanctifies. A judge must do differently from a friend; he is sworn to execute the law. "Vengeance is mine," saith the Lord. He is our Judge until we receive Christ as our Saviour; therefore we are guilty before Him until we receive His forgiveness.

“With Me in Paradise”

LUKE 23:43

Only one of the dying malefactors seemed to understand that a King of kingdoms was suffering by his side. He heard the meek and lowly Saviour say a moment before, “Father, forgive them; they know not what they do.” He evidently expected Barabbas, the chief robber, to be on that middle cross, but another and wonderful man had taken his place, one who held the destiny of earth’s millions in his hands, the keys to the gates of death and the doors of heaven. It was only a small prayer the thief offered when he asked to be remembered by the Godlike sufferer. He received much more than sweet memory could mean, more than he could ask or think, for he is invited to banquet with the King! His soul was thrilled with joy as he heard the words, “Today shalt thou be with Me in Paradise!” If the word Paradise had been omitted, and only the words “Be with Me,” uttered, bliss unspeakable would have filled the mind of the criminal.

A minister in his study, hearing his little girl knock at the door, inquired, “What do you want, my dear?” “I want to be wiv you, Papa,” was the loving reply. Is not that the desire of all Christ’s followers, for where Jesus is, ’tis heaven! Being with Him is all any one could ask. O, blessed words, “Thou shalt be with Me,” in sweet companionship.

Our Lord spake as though He owned Paradise and could give away a home-
stead amid fields of living green and rivers of delight. He has made His will, saying, “All mine are thine and ye are Christ’s and Christ is God’s.” He made no answer to the cruel mockery of unbelief which said, “He saved others; himself he cannot save.” He did not come down from the cross to make an exhibition of His divine power before cold, unfeeling doubt, but in reply to the humble penitent, He ascended up into heaven arm in arm with a pardoned convict.

Justice and mercy were represented on each side of Christ’s Cross: the thief who would not ask mercy goes to his own place on the left hand; the penitent, making public confession of his sins, with faith in the Saviour, is on the right hand forevermore. True faith in Christ does not say, “If thou

be the Son of God, come down from the cross; make wars to cease, that suffering may be no more.” The “*if*” is blasphemy! Mockery! Ridicule! There is no “*if*” in true faith; she casts her all upon the bosom of love divine. The only *if* is on our side—“if thou canst believe, all things are possible to him that believeth.” Doubt would discrown divinity and dethrone the ruler of the universe. Infidelity says, “If there is a God, I will take what He has to give me; I will run my own risk, take my own chances.”

Let us not presume upon Divine mercy too long. One was saved on the cross that none might despair, and only one, that none might presume. Death is not an eternal sleep nor a soul sleep until the resurrection, for life is not broken by death; it is continuous; absence from the body means presence with the Lord.

The dying thief’s hands and feet were nailed to the cross, but his heart was free to be given to Jesus. Confession of his sins was like wearing the scarlet letter upon his breast rather than having it hidden within his soul, eating away with the tongue of remorse the life immortal within.

Dr. Sterns, of Philadelphia, who had been compelled to surrender his little daughter to the call of death, often visited the cemetery to mourn his loss. He would thrust his walking stick into the sandy soil to touch the little casket, that he might find comfort in such contact. One day Jesus whispered to him the sweet words, “She is with me in Paradise.” A great blessing swept over his spirit, as he walked home he kept repeating, “With Christ in Paradise! What more can I ask.” Ever after he looked upward for his dear one.

“My God, Why Hast Thou Forsaken Me?”

MATTHEW 27:46.

The Son of God was numbered with the transgressors. He took our place, bearing our sins, griefs and sorrows, that we might be restored to Divine favor. One portion of His suffering was that He should tread the wine press of wrath alone. The governments of this world and the Jewish church were bitterly against Him. At the last, His disciples deserted Him and, in the

midst of His indescribable sufferings, the face of the Father is eclipsed, causing our Lord to cry out, "My God, My God, why hast Thou forsaken Me?" Jesus must sink down to the lowest depths of lost men if He would pay their penalty and restore a prodigal world to the bosom of the Father. He must for the time being allow His own glory to be clouded to secure ours. He must enter the prison house of despair if He would set the prisoners free. He must endure for a moment the pain of a sinner separated from the Father's presence, that He may know how to succor those who are lost in the toils of the serpent of sin.

Christ entered humanity that He might go through Gethsemane, climb Calvary, hang on the tree of the cross, taking the burdens of the guilt of the world upon His own shoulders and shout, at the climax of His sufferings, "It is finished."

During the life of our Lord, He could well say, "I am not alone, for the Father is with Me; I am finishing the work He gave me to do. It is not My will, but His will that is to be accomplished. I and My Father are one; He that hath seen Me hath seen the Father." But on the cross, for the moment, the Father becomes the Judge and His own Son is made sin for us. He is considered the guilty one, paying the debt of sin, condemned by the law of the universe. In His gloom of agony He reached out after God the loving Father, forward and backward and upward, but He failed to find Him and gave the final cry of agony as He felt the separation from the presence and the communion of His Father's spirit. He had to go down with the lowest of the lost that He might save unto the uttermost of those in the depths of darkness.

He descended that He might ascend to the glory of God the Father with a lost world in His arms; if for the moment He lost sight of the Father's face, He did not lose sight of sinful, suffering humanity.

Our Lord's unity with humanity made Him Mediator and Saviour, whereby He could lift up mankind to share with Him the eternal glory of the Father's kingdom. He bore the burden of losing the Divine smile for a moment that we, with Him, made pure in heart, might bask in the beauty of Infinite love forevermore. May we not, at last, be called upon to utter the cry, without hope, "My God, why hast Thou forsaken me!"

Christ's Thirst on the Cross

JOHN 19:28.

Thirst after the loss of blood becomes agony, such as Christ suffered in Gethsemane and on Calvary. Jesus, knowing that all things are accomplished, that the Scriptures might be fulfilled, said, "I thirst!" He did not thus speak in order to fulfill Scripture, He simply remembered the prophecy in the midst of His real and awful thirst. The fulfillment of prophecy is not to be considered as mechanical or fictitious, but it is the foretelling of a great fact, that the person involved may or may not know about.

One thousand years before Christ's advent, the Psalmist wrote: "In my thirst they gave me vinegar to drink." Our Lord realized that this prophecy was now fulfilled. The most of the events of Christ's career were written centuries before His coming. His mother was to be a virgin, His birth in Bethlehem; He was to tarry awhile in Egypt, to grow up a Nazarene, to be a Man of Sorrows, despised of men. He was to open blind eyes, heal the sick, and bear our iniquities. He was to be mocked, scourged, and killed; His hands, feet and side were to be pierced, but His bones were to be unbroken. He was to eat out of the same dish with His betrayer, to be buried among the rich. He would see no corruption. He was to come forth a conqueror in the greatness of Divine strength.

Prophecy and miracle were two great pillars supporting the temple of His divinity and mission as a Mediator.

At first, the soldiers offered the Saviour vinegar mingled with myrrh; this He refused, knowing it would stupefy His mind and relieve Him of pain. He knew that His mission was to suffer for men and He was willing to bear the pain of thirst, but may have feared that, without quenching His thirst, He would not have strength for the concluding scenes of the Crucifixion.

When we thirst for the things of this life, how well we can satisfy the soul with water from the wells of salvation. When we are deprived of wealth, education, social position, health, honors and the presence of loved ones, we hear the Master's welcome words, "If any man thirst, let him come unto Me and drink." "The water I shall give him shall be in him a well of water springing up into everlasting life;

whosoever drinketh of this water shall never thirst."

Streams from Calvary's fountains are flowing over a thirsty, sinful world, quenching and cleansing the thirst and blackness of the heart. A new life for mankind blossomed on the tree of the cross; a new death burst into full bloom on the morning of the resurrection. A new life that will always live, and a new death that will never die.

When Cecil Rhodes lay dying, he is reported to have said, "So much to do, so little done!" He could not say, as the Master said, at the climax of His career, "It is finished. All the work Thou gavest Me to do, I have done!" How glorious for the Son of God thus to reach the goal predicted and accomplish the redemption of a world!

"Father, Into Thy Hands I Commend My Spirit"

LUKE 23:46.

With the key of the Gospel of Grace, Christ had unlocked the house of law and judgment, that whosoever will might be free from condemnation. After the cry, "My God, why hast Thou forsaken Me," heavenly light illuminated His spirit, so that He was ready to return to the glory He had with the Father before the world was. The Father was waiting to embrace His well-beloved Son. His hands, strong, tender and loving, were extended for the reception. It was a triumphant flight of victory over sin, Satan and sorrow as the heavens opened to receive her Lord and the gates were lifted for the King of glory to come in. Christ, mighty to save, is returning to the eternal city, with laurels on His brow and treasures in His bosom. He had put the hosts of hell to flight, bore away the gates of death and built a golden highway through the dark valley up to the heavenly hills of Paradise.

After His home-coming, He returns to celebrate the morning of the resurrection and to give ten appearances of His victorious life to men. He promises the endowment of the Spirit's power at Pentecost and in His chariot of cloud, rides away to His everlasting crown and kingdom, promising to come again in like manner for the final celebration of a world won from the slavery of sin to the freedom of the sons of God.

Our Lord had no doubt of His welcome in the presence of the Father and the holy angels, as He ascended, bearing a lost world in His arms. His followers may be like Him in fearlessness of death and in certainty of future blessedness. We came forth from God when He breathed the breath of life into man so that he became a living soul. When the harvest is past and the summer of life is ended, our spirits will return to God with many sheaves to be garnered in the everlasting home of the soul.

Love prompted Christ's suffering for us; Calvary is all ablaze with the flames of compassion. Here hard hearts may be melted and cold unbelief fired with faith. Why do not all come to Jesus now? He died for you. What! Do you not know Him, your Saviour, Friend, and Lover? Acquaint now thyself with Him and be at peace. He is a stranger at your door, knocking—O, let Him in, or the sentence may be, "Too late; ye cannot enter now!"

He prayed for thee upon His cross;
There He extended His arms to receive thee;
There He bowed down His head to kiss thee;
There He opened His heart to give thee entrance;
There He gave up His life to purchase life for thee.

"It is Finished"

JOHN 19:30.

Every day has its morning and evening; every year has its beginning and ending. So does every life except the eternal life of Christ. Our Lord's work of redemption had a beginning, when He was the Lamb slain before the foundation of the world, and it had an ending when, on the Cross, He cried, "It is finished!" Earth's millions cannot return to correct mistakes or wash sins away, but our Lord's finished work redeems that which is past and creates purity and peace in the hearts of His followers. Christ's finished work of salvation can never be added to or taken from; it is complete, as we may become complete in Him. Jesus meant more than the Apostle did when he said "I have fought a good fight, I have finished my course." Paul meant that he had finished his life on earth, but the development of his character and mind would go on forever. Christ's is the eternally perfected life, ever the same, unchangeable one, the *I Am*.

On Calvary our Lord completed His mission of mercy and atonement for the sins of the race. On the Cross He appeared like a defeated mortal; no viewer of that scene could fathom the full meaning of His dying. To the Jews, He was a blasphemer; to the Greeks, foolishness; to the pagan Romans, a common criminal; but, since that hour, the world has realized that He was God manifest in the flesh, shedding His blood for the remission and cleansing of sin and drawing all men unto Him. Every believing soul receives an experimental consciousness of the meaning of Christ's death to him. A young seeker in an evangelistic meeting cried out, "I see it, I see it!" He saw Jesus dying for him; he realized love's compassionate bleeding. The power of its glory filled his soul with joy; the atonement was a reality to his soul.

If Christ's life had been merely for the influence of a noble example which no one could have hoped to follow successfully in the line of His miracles, prophecies, preaching and Godlike action, mankind would have been discouraged in beholding such a high and holy character meeting such an ignominious end. We are to show forth the Lord's death till He comes again; which means infinitely more than His every day example of living. He is made sin for us, saving the race by His sacrificial suffering. The cross is the emblem of Christ's highest throne and the thorns on His brow are His richest crown. The broken chain of golden love once binding men to the heart of God is mended and we are made one with the Father and brethren in Christ Jesus.

All worlds must have felt the thrill of the supreme moment in the history of mankind when Jesus cried, "It is finished!" Where sin abounded, grace did much more abound. The debt of mankind was paid so that God can be just and the Justifier of him that believeth in Jesus. Christ is the mighty Conqueror of sin, death, hell and the grave; He is the King of all kingdoms; He has overcome the world, vanquished Satan, led death away captive as He returned to the glory which He had with the Father before the world was.

It is our part to accept Christ's finished work—His terms of peace—and enter into league with Almighty God to be forever a loyal member of His household, a friend

and lover of His bosom. When our day of life is ended and we are looking towards the Father's house of many mansions, how often we are found shouting with joy and victory, "It is Finished!" Eternal triumph is ours as we exclaim, "I come to Thee, O Lamb of God, I come, I come!"

"'Tis finished"—so the Saviour cried
And meekly bowed his head and died;
"'Tis finished"—yes, the race is run,
The battle fought, the victory won.

"'Tis finished"—let the joyful sound
Be heard through all the nations round:
"'Tis finished"—let the triumph rise,
And swell the chorus of the skies.

We May Trust Christ

A good many Christians are kept back from wholly surrendering themselves to God for fear lest he will ask them to do something hard and disagreeable. They think that there will then be no knowing what he may do with them, or what their friends may think of them.

Suppose that a child who had been wayward and wilful were to come and say to a wise and loving parent: "Father, from today I will let mother and you choose my life; you shall choose my companions, my amusements, and my books." Would that father say to the mother: "Now, wife, here is a chance to torment our child. What dress does she detest, what companions does she hate, what books does she eschew? Let us select these and pile them into her life." Of course, he would not; he would only take from the child the things that were really cursing her, as a cancer might curse a healthy body, and then he would crowd her life with all that would make it one long summer day of bliss. Will Christ, who died for me, do worse?

Friends, you may trust him. He means to do the best for you, and the only thing which can curse and blast your life is to get out of God's hands. When George Stephenson was trying to pass his bill for railways in England, a peer said to him: "Suppose that a cow were to get on the line when one of your new fangled engines was in the road." "So much the worse for the cow!" said he. If you get into collision with God, it is so much the worse for you. "Woe to the man that striveth with his Maker!" Do not let the devil cheat you out of your inheritance—*F. B. Meyer, D.D.*

Prayer Meeting Service

By A. William Lewis, B.A., B.D., Hay Springs, Nebraska.

The first full moon after March 21st is on April 11th; and so Easter this year is April 16th. This gives Nature in northern latitudes time to cover herself with the beauty and glory of new life, after her mourning robes, dyed by frost. In the moral and spiritual realms of human life it is high time for renewed beauty and service. Nature is a parable.

Baptized with the Holy Spirit

ACTS 19:1-20.

The supreme need today is the Holy Spirit of God, in the individual, in the Church, and in the world. This alone will give the world peace and true life.

There is an amazing silence about the Holy Spirit. Even many Christians do not seem to realize their possibilities in the Holy Spirit. Some revival preachers say very little, if anything, about this essential. Gypsy Smith knows better. He said last November in Omaha, "Honor the Holy Spirit, and something will happen, and happen quickly." When Paul went to Ephesus, this was his first concern, "Have ye received the Holy Spirit since ye believed?" Or better, as the Revised Version, "Did ye receive the Holy Spirit when ye believed?" Apollos was eloquent, but lacked the power, until he knew of the Holy Spirit. Paul even baptized again the Christians in Ephesus, because they had been baptized with John's baptism. When baptized into the name of Jesus, Paul laid his hands upon them, and they received the Holy Spirit. Read John 16, John 20:22; Acts 1:8; 2:4. The Church is nothing, baptism is nothing apart from the Holy Spirit.

This is a personal question, "Did you receive the Holy Spirit?" Do not ask memory. Examine the spirit of your life. Is the Spirit of Christ dwelling within you?" If any man has not the spirit of Christ he is none of His." God is love. His spirit is love. The Holy Spirit is life and power. The tongues we need are tongues of kindness and truth. By the Holy Spirit we have silent influence, like the electricity that drives the trolley car. The motorman can use little or much; so can we.

* * *

The best preparation for the future is the present well seen to.—George Macdonald.

Christian Nobility

ACTS 17:10-15

English nobility is worthless in our eyes, unless there is the noble life, as well as the blue blood and the yellow gold. "Kind hearts are more than coronets, and simple faith than Norman blood."

Christian nobility is the basis of democracy, and its hope. This is possible to all, and it is the greatest thing in republic or kingdom. Wherever Paul went, people classed themselves as noble or ignoble. Nobility of character is more than "the divine right of kings." We are "born equal," with a divine right to be noble. What we are is infinitely more than what we may possess in material things.

Paul fostered this superiority through the church. Jesus founded the church to make men noble. The Bible is the church's textbook; and its standards of life are the highest ever revealed to man. We receive the benefit, first by "readiness of mind," by appreciation of the spirit of Jesus, not to bolster up some pet theory or narrow dogma. But the real nexus is obedience, living the truth as Jesus lived it. On Ellis Island consecrated men and women are daily exemplifying the Gospel of Christ for the benefit of the immigrants. Our own communities need the same incarnation. Many do not study the Bible intelligently. We are their Bible. Do we rightly and consistently and persistently interpret Jesus? "Be noble and the nobleness that lives in other men, sleeping but never dead, will rise in majesty to meet thine own." (J. R. Lowell).

Nothing can prevent our attainment and our achievement. "*In hoc signo vinces.*" "Noble souls through dust and heat rise from disaster and defeat the stronger; and conscious still of the divine within them, lie on earth supine, no longer." (Longfellow.) We see and realize this nobleness as we in

spirit gaze upon the nobility of Jesus. The dormant glory rises to meet His. He gives us the victory, and shares with us His glory, Who is the "King of Glory?" We should have a high ambition to be members of the "inner circle," the 144,000 of Revelation 7:4. We are now only in our tutelage, in our minority, fitting ourselves for higher service.

The Royal Road to Self-Denial

MATTHEW 16:21-28.

All humans are divided into two classes, self-centered and Christ-centered. Babson sent out a circular to his constituents, giving simply the Ten Commandments and the added one of Love. A merchant of the West wrote his high appreciation, "The best yet. Where did you get them?"

Following Christ is not a dogma, nor a creed, nor a profession. It is living the Spirit of Christ, having the Spirit of Christ at the center of one's life. Cyrus had this when he issued his famous challenge. (Ezra 1:3.) "He that is not against us is on our side." The source of this spirit is not in our lower nature, the animal, but it comes from above, by the Holy Spirit. There is often struggle. (Rom. 7.) We get the victory through letting God help us. This test of self-denial sifts mankind. It is the magnet that attracts the iron of worth. Are we selfish? What are our ideals? This test is not arbitrary, but necessary, essential. Sam A. Lewisohn at the Forum in Eastside, N. Y., appealed to the foreigners to become Americans. "It is not what you get from, but what you put into the community that counts." The final acid test is given in Matt. 25:31-46. The "blessed" are those that were thoughtful of others. This is the pivotal point of life.

The church is teaching this, practicing this. It is instilled into the young minds and hearts in the home and in the Sunday School. The church thus creates the right ideals and vitalized atmosphere. George H. Cushing tells us in the *Illustrated Magazine* how he examined the record of many successful business men; and they were 100 per cent, the products of good, moral home training. Five that failed, and cheated before they failed, did not have such training, and had no religious principles. Self-denial is necessary to the best

service. This kind of life gives the greatest satisfaction. Giving to others is a boomerang. This will save the nation. This will save the world. This is the only royal road to success.

Christ Entered into His Glory

LUKE 24:13-25.

That was a memorable walk to Emmaus! Would that we all at Easter and always had the "burning heart." Christ entered into His glory by way of the Cross. "Behoved it not the Christ thus to suffer, and to enter into His glory?"

The joy and the glory of Easter often completely hide the necessary steps that led to it. "For the joy that was set before Him Jesus endured the Cross, despising shame." In the wilderness Jesus knew that the way of least resistance would be suicidal to His mission. He chose the way of opposition and bitterness and murderous intent. He deliberately set Himself to go up to Jerusalem, where he "must be killed." Going to Emmaus He interpreted the Old Testament and the Temple services. To fulfil them was necessary if He was to enter into his greater glory. The *Messiah* could do no less.

This throws light upon suffering. We suffer because we cannot help it; and yet, if we bear it in the spirit of Christ, it will work out for us a far more exceeding weight of glory, than if we escaped suffering. This is a comfort to those that have lost loved ones in the war or in accident or in illness natural. "The sufferings of this present time are not worthy to be compared with the glory that shall be."

We should not dwell too much upon the sufferings of Jesus. They are past and gone for ever; but the blessing to humanity remains. He was willing to suffer, that He might enter into greater glory.

* * *

Hours on books about the Bible and a few minutes in the Bible itself is the way the destructive critics are made. Reverse it and give the hours to the Bible, and how it will explain itself, and even "explain the commentaries" as the old lady told her pastor. Most Bible difficulties are not in the Bible but imagined in books about it.—*Eastern Methodist*.

Library Table

The Main Points—By Charles Reynolds Brown

By Harold Paul Sloan, D.D., Bridgton, New Jersey.



HARLES REYNOLDS BROWN is, as is generally known, The Dean of Yale School of Religion. His style as a writer is engaging and lucid. His little book, "The Main Points," is thoroughly readable.

It is divided into eleven chapters covering:

1. The Divinity of Jesus Christ.
2. The Atonement.
3. The Work of the Holy Spirit.
4. The Authority of the Bible.
5. The Utility of Prayer.
6. The Question of Conversion.
7. Salvation by Faith.
8. The Christian Church.
9. The Hope of Immortality.
10. The Final Judgment.
11. The Use of a Creed.

Dr. Brown's book is not technical, it is written for the lay mind, and much that it says is said both well and finely. His attitude as to the Deity of Christ is positive; he is a Trinitarian; he recognizes fully both the personality and works of the Holy Spirit; he treats prayer as a real force, God responds to it, it does things, nature's laws do not shut God outside his own world.

But upon the Atonement, the authority of the Bible, upon Justification by Faith, and upon Conversion, the author comes decidedly short of the full Christian position. His attitude also, upon the Final Judgment is hesitating. He presents arguments for and against three views: that of the universalist, that of the annihilationist, and that of those who hold to the eternity of rewards and punishments. The only conclusion of his book is to leave the whole matter open. His own inclination, it would seem, is toward the view which makes rewards and punishments eternal, but he does not definitely accept this teaching.

The careful reader of this important chapter of Dr. Brown's work will doubtless feel a keen disappointment. He will probably be inclined to the opinion that the author could have done something much stronger with the Biblical and credal items

he accepts, if only he had taken more time. For example, he might have related to his problem the great conception advanced by Professor Olin Alfred Curtis in his volume, "The Christian Faith," namely, that in the instant of death all the choices of life sweep before self-consciousness for final review, and that there each man finally finishes and closes his life's attitude toward Christ and his salvation. This one tremendous idea has the most far-reaching bearing upon every objection to the idea of a final judgment. Before it every moral objection, such as these offered by the author, melts away as snow under the rays of the tropical sun. That Dr. Brown makes no use of such a deeply penetrating idea, and is so easily satisfied to leave the important truth of the future prospect for the wicked entirely enshrouded in mystery, argues, probably, that this chapter was hurriedly prepared.

But we turn now to the consideration of our real criticisms of this engaging book, namely, its defective position as to the Atonement, as to Justification by Faith, as to the authority of the Bible, and as to Conversion.

Upon each of these truths Dr. Brown takes about the familiar "liberal" position. We will set forth his view upon each of these four doctrines separately. First, the Atonement.

In handling the Atonement Dr. Brown first outlines three theories that have been offered to explain it, namely, that it was a moral satisfaction, that it was a governmental expediency, that it was a moral influence upon the hearts of sinful men. These three he says cover the ground in this section of our traditional theology.

The reader, who is himself at all widely informed upon the literature of this most important subject of Christian Theology will not feel at all satisfied with Dr. Brown's statement. It is unquestionably true that theories of the Atonement can be classified under these three heads, but the moral values of theories under these heads will

differ widely. Thus Dales' idea of penal-satisfaction, and Campbell's idea of moral satisfaction and Curtis' idea of moral self-expression are all forms of the satisfaction theory, but their moral implications are widely apart.

What Dr. Brown wants is to get an easy basis for dismissing all the old views that regard Christ's suffering on the cross as having achieved something, but his plan is superficial and intellectually impossible. However, he follows it, and having inadequately represented the older views he dismissed them. The satisfaction theories are unjust, the governmental is a make shift, and moral influence is superficial.

Having summarily dismissed these views the author presents argument to show that no Atonement is necessary. That forgiveness is a simple and easy matter. Thus he says, "But if there were barriers on God's part which demanded the death of an innocent victim before forgiveness could be extended to the penitent, Jesus does not seem to know about them." p. 37. Again he says, "The very words 'reconciliation,' 'atonement,' 'propitiation,' 'justification,' never occur in the four Gospels at all." p. 40. He argues that the sacrificial ritual of the Old Testament cannot be the antetype of Christ's cross because "the choicer spirits of the Old Testament knew the mind of God sufficiently to see that he forgave men then, not on account of the bloody sacrifice, but on account of their penitence and faith." p. 41.

The author finally concludes by offering this as the interpretation of the idea of the Atonement. That Christ's suffering for us was like that of Hosea's in his effort to save his fallen wife, suffering that was simply incidental to the practical expedients he made use of to accomplish her recovery. Christ did not go to the cross to accomplish anything for us. His cross was not a divine purpose. It was not Jesus' own purposes. It was simply something incidental. His purpose was only to preach and teach God's holy love, to be loyal to this ministry at any cost, and to win us from sin.

In harmony with this idea he finds the analogy of Christ's suffering in the physician who "robs himself of sleep, hurries through his meals, carries the anxiety of a hundred households at a time and dies all too soon, having laid his life on the altar of the

community's improved health." Then follows a list of other self sacrifices. School teachers in their sacrifice of nerve force, railroad engineers in various relation, parents in giving up their own larger comforts for the education of their children. "All this," says the author, "is of the nature of atonement." p. 50.

We hardly need to point out that all of this is as remote from the New Testament Atonement as an ant hill is from a mountain peak. Anyone familiar with the teaching of Jesus or of his apostles will feel this instantly. Nor do we need to point out that it is equally remote from the position of the great Church formularies. These all define the Atonement as a propitiation, as the basis of justification. And these words are New Testament words, whether they are Gospel words or not. But what is this? Can the Church allow a distinction between its Gospels and its Epistles? Certainly it cannot if it means to preserve any doctrine of inspiration worth keeping.

But then, too, the ideas conveyed by these words are Gospel ideas whether they are Gospel words or not. In all four Gospels Jesus is pictured as having foreseen his cross from the beginning, and as having approached it not simply as fore-seeing it, but also as fore-purposing it. He went to Jerusalem to give His life a ransom for many. His blood was for the remission of sins.

In the whole New Testament the cross of Christ did something for man that made possible the forgiveness of sins. It is a propitiation for sin. It stands as the completed work of redeeming love, in which divine righteousness finds full expression, so that God is, as St. Paul said, perfectly true to his righteousness and is yet the justifier of them that believe on Jesus. The author's views are remote from all this. By no stretch of courtesy could they be regarded as an interpretation of the New Testament point of view.

Let us set forth the two views along side of each other that their contrasts may be fully apparent. The New Testament makes Christ's cross an amazing thing, an achievement of isolated grandeur, Dr. Brown stands it simply as one among many sacrifices. The New Testament makes the cross a divine purpose, Dr. Brown makes it purely incidental. The New Testament finds in

the cross a note of awful ethical majesty, something that harmonizes with earthquake and thunder, with suffering and death, Dr. Brown finds in it nothing of the kind. The New Testament sees in the cross a sufficient salvation for all men, however helpless and guilty, who become united by a personal attitude of self-abandoning trust to the sublime, divine, and human personality who suffered and died there for them. Its message is the glad cry, "Look and live," but Dr. Brown sees in the cross simply a sublime devotion that can help us only as we imitate its splendor in our lives. Any pastor who has done practical work in the cure of souls will instantly feel the poverty of his view.

So much for the author's conception of the Atonement, we pass now to his ideas concerning salvation by faith. In the past "salvation by faith" and "justification by faith" have been used as synonymous expressions. But "liberal" theology has dropped the latter, and uses the former because it can empty out of it all forensic and redemptional ideas. Justification by faith cannot mean anything but that we are in some way separated from the guilt of our sins by the sacrifice of Christ. But salvation by faith can mean that by an attitude of general trustfulness toward God we get the benefit of personal relationship to him. It is in this more generalized and less ethical sense that the expression is used in current "liberal" theology, and it is thus that the author used it here. Faith is in the general goodness of God, it is not at all in anything that Christ achieved for us upon the cross. There is no necessity for pointing out the wide divergence between the two views.

The author's illustrations of saving faith are such as Jean Valjean and his faith in the Bishop of D., the Old Testament sentence, "thou desires not sacrifices, else would I give it," the parable of the Prodigal Son, and Jesus' treatment of Zacchaeus. But does it need to be remarked that the New Testament plumbs vastly deeper into the ethical love of God than the Old, or that the parable of the Prodigal Son is a story of the love of God and not at all a discussion of the ethical processes of the divine love in forgiving sin? Similarly in Jesus' treatment of Zacchaeus and other sinners in the Gospels we see simply the fact of for-

givenness, and not at all its ethical foundation. The Gospels do, however, give abundant expression to this ethical foundation, as every one familiar with the New Testament knows.

One other consideration. Man's moral and spiritual faculties are, according to Christianity, abnormal through the fall. "Liberal" opinions would say they are not completely evolved, that man is only in the process of becoming moral. Very well then, in either case we must expect that our moral judgments will be found to be blunted and defective. It is not to be wondered at then, that our sense of the awfulness of sin is sadly short, that we cannot understand the earthquake and the pestilence, that we find it difficult to see why God cannot forgive easily, out of hand, or why He needs to take the whole sin penalty up into his own life in order that he may freely justify sinners. It takes an artist fully to understand an artist. It takes ethical holiness fully to trace the ethical purposes of God. Certainly, the matter is perfectly clear, the Christian religion is God's revelation, not man's discovery; and its deepest truths are even yet beyond our easy comprehension. We glimpse them rather than fully see them. It is presuming for us as individuals to reject by our marred standards some revelation of God. The test of God's word is with the more manifold powers of the generations.

In this conception we have a good basis for our criticism of the author's view of the Bible. He regards it, certainly, as containing a divine revelation and as being indeed the book of books. And the general outline of his thought, that there is in the Bible an increasing revelation coming to its fullness in Christ, will doubtless be universally admitted. The epistle to the Hebrews gives the same idea. God had spoken to man in many times and forms, but finally He spoke in His Son. But the author's view of Scripture is nevertheless halting. Even at the climax of revelation in Christ, the apostles are presented as having failed perfectly to "apprehend the mind of Christ as it stands at last revealed in the Gospels." p. 89. And we are told that men are to be invited "to read the Scriptures and make discriminations, deciding that this passage is the absolute truth of God and the other is due to the human limitations of the

writer;" and again that, "Every man must decide many points for himself, with the best light obtainable, but at his own risk." p. 93-95. Doubtless the author has exercised this right in deciding that the Old Testament sacrificial ritual was not a divine revelation pre-figuring Christ's cross, and that the New Testament doctrine of the Atonement and of Justification are misconceptions of God's perfect love due probably to the human limitation of the writers.

Every careful and serious thinker must realize that man needs a better revelation than this which the author offers to him. Such a book is not sufficient to be his rule of faith and practice. Instead it needs to be corrected by man's fallible intellect, conscience and heart. Nor is such an errant book worthy to stand in contact with the Incarnation. By the author's principles we do not know when we are in touch with the real mind of Christ except as our own consciences and hearts approve the record. Jesus wrote nothing. We know him only through what his disciples caught of his truth. If what they caught and wrote is miscolored or distorted by their human limitations in the Epistles it is also in the Gospels. It is difficult to believe in a divine Incarnation of which God himself was so careless as to its preservation.

In Historic Christianity the Bible is very much more than a book of mingled truth and error to be accepted only in so far as it meets with approval by the individual conscience. It is an authoritative book, certified in manifold ways. It is certified by its history, by its supernatural pre-visions and their fulfillments, by its appeal to the conscience and heart of humanity across the centuries, by its teleology, by the crowning of its teleology in Christ, and supremely by the fact that its literature nourished his spiritual life and that he accepted it as the Word of God.

The Christian Bible with its increasing purpose, crowned in the New Testament is the rule of faith and practice for all believers. It cannot be allowed that our blunted moral and spiritual faculties shall sit in judgment upon its truths.

And now turning, finally, to the matter of Conversion, we find that the author's position here is also defective. The careful reader of Dr. William Newton Clarke's *Theology* will be impressed by the fact that

his feeling is often richer than his definitions. One catches deeper emotional values in his paragraphs than he ever formulates. The same is true of Dr. Brown. And it is true of him in this chapter on Conversion. There are a number of sentences in which the author affirms that God gives new life to faith, and yet his whole point of view comes far short of the Christian truth of man's fall and need of supernatural regeneration.

The author presents Jesus as teaching that all men have in varying degrees gone wrong, but there is nowhere in his volume a suggestion that man is deeply abnormal in his whole moral and spiritual life, and that he can only be rescued from this depravity by a great supernatural salvation. Instead Conversion is defined as "The total change of purpose and direction in the life of the man." p. 128. Similarly the Prodigal Son is converted when he comes home. p. 135. Or again, "It is the part of every one to meet the Father in his house, at his table, to speak to him in prayer; and on the whole wide field of human effort to strive to do the Father's will. This is being born again: this is entering upon Christian life. In all this the man is aided by that spirit of grace which is not far from anyone of us when once we invite his help." p. 136.

Manifestly, then, Conversion in this volume is simply a divinely assisted purpose to do right. No wonder the author says on page 127 that he does not intend to ask Calvin, Wesley or Bunyan what it is.

We would ask the reader to present to himself two questions: First, did not Jesus and his apostles sadly mis-express and exaggerate the truth here if the author's view is correct? Jesus says, that which is born of the flesh was only flesh, and that man has to be born again of the Spirit before he can so much as discern the Kingdom. And St. Paul says that to be in Christ is to be a new creation. Human experience, even in the case of those who have never gone into outbreking sins, abundantly confirms this Biblical statement. St. Paul himself is an illustration of it, and so is Luther and Wesley.

But second, Dr. Brown's idea of Conversion might as well have been built upon the truth of the Shepherd Psalm as upon the teaching of Jesus. There is no truth of divine watchcare and fatherliness expressed

in Jesus teaching that is 'not richly present in the Shepherd Psalm. Why, then, did not the writing of that Psalm produce the New Testament dispensation? The fact of history is that Pentecost did not follow the writing of the Shepherd Psalm, but that it waited for Jesus to die, to rise again from the dead, and to ascend into heaven. What is the explanation of this delay?

It will not do to say that it was the difference between an idea and a life that made the difference between the influence of the Shepherd Psalm and the teaching of Jesus, for Jesus' revolutionary influence failed entirely until he had ceased to be a life and had become, humanly speaking, a mere teaching. There is no reasonable explanation for the epochal fact of Pentecost but the Christian belief that Jesus' cross, resurrection and ascension achieved something, and made possible the rich outpouring of the Spirit; a thing impossible until after the Atonement was completed. Manifestly, then, Conversion is not mere divine help in doing right, such as Old Testament saints enjoyed, it is something vastly deeper. Jesus expressed it in this contrast, that before Pentecost the Spirit had been among

men, but that from Pentecost forward he should dwell within men.

The Christian Church will gain nothing by compromising with the naturalistic tendency of the times. In the Bible depravity is a universal abnormality of man's whole moral and spiritual life, and salvation is a great supernatural deliverance involving Conviction, Justification, Regeneration, and Sanctification. Christianity is the truth, and Christianity must be kept what the ages have with one voice conceived it to be. Peter and John, Paul and Bernard, Luther and Wesley were right. The modern divergence from their common truth is not the leading of the Holy Spirit but rather of the naturalistic spirit of the age.

There is a passage in a letter from Professor James Denney to Dr. Robertson Nicoll concerning Dr. Borden P. Bowne's "Studies in Christianity," that very finely expresses our own feeling about this little book of Dean Brown's. Wrote Denney: "Bowne's Studies in Christianity will be a seductive and impressive book to many, but it seems to me always just to stop short of what is most vital in the New Testament conception of Christianity."

A New Bible Analysis



UNIQUE Bible analysis has recently appeared from the Pilgrim Press. It is entitled "Jesus and What He Said." The author is Rev. Arthur S. Burrows. It is arranged so as to give an outline of the life of Jesus with parallel columns in which are arranged on different sides whatever there is in the Old Testament in the way of reference that can throw light on the subject and whatever there is in the New Testament that helps interpret it. One column is headed "Old Testament Illustration," while the other has "Apostolic Interpretation." Following this is the main part of the work on "What He Said," treated in the same manner. At the end a very full index is given to all the topics considered.

No comments are added to the text, which aims to be complete for the central column, and dogmatic arrangement is avoided. The object of the work is to provide ministers with an aid for Expository Sermons, Bible teachers and leaders with help in their

work, and any one else who is interested with assistance in studying the Bible. There can be no question about its value.

The author holds that the Apostolic Interpretation of the words of Jesus is a fulfilment of the promise, "Howbeit, when He, the Spirit of Truth, is come, He shall guide you into all the truth." Certainly, the character of that interpretation, when once it is fairly understood, seems to sustain him abundantly in his position, and justify his claim.

The compilation of the material found in the book must have required a vast amount of careful study and a discreet use of critical acumen. The arrangement is simple and clear, and the volume ought to prove extremely useful to Bible students of all sorts and kinds. It should be particularly helpful to ministers in the preparation of discourses designed to serve for didactic purposes, and there is a larger demand for that sort of thing than ministers realize. No sermons

are listened to in these days with greater earnestness, and none are more appreciated. The people seem to be hungry for something of that kind. A copy of this analysis

will do much to make such sermons easy of preparation, and congregations will have reason to be glad if their minister profits by it.—H. W. M.

Editorial

The Infallible Proofs of Christ's Resurrection



AFTER Christ's crucifixion and three-day entombment, St. Luke says, "He showed himself alive, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts i. 3).

The resurrection of Christ is the key-stone of the arch of the Christian faith, for St. Paul says, "If Christ be not raised, your faith is vain" (1 Cor. xv. 17).

Because of the importance of the fact of Christ's resurrection to Christianity and against infidelity, unbelief has made upon it its most fierce and persistent assaults. These assaults, however, have not been confined to the professed foes of Christ, but have been made by some of his professed friends. And, sad to say, theological seminaries are turning out young men who—as appears from their examinations before ecclesiastical bodies to which they apply for ordination to the Christian ministry—while perhaps not categorically denying His resurrection, refuse to affirm their belief in it.

The evidence of our Lord's showing himself alive on the earth, after his death and burial, must needs be complete, for in reason and experience there is a great presumption against it. So far as the record goes, the event was without human or angelic witness. His death upon the cross was indisputable; hence the tremendous importance of the instances of his showing himself alive or proof of his unwitnessed resurrection. Let us have them.

1. To Mary Magdalene, Matthew xvi. and John xxi., where she went and "told the disciples that she had seen the Lord."

2. To a company of at least three women, Matthew xxvi. 9, and Luke xxiv. 9.

3. To Peter, 1 Corinthians xv. 5, and Luke xxiv. 34.

4. To two disciples on the way to Emmaus, Luke xxiv. 13-31.

5. To these two disciples a second time, with the eleven gathered together," Luke xxiv. 33.

6. Eight days afterward, to the entire apostolate, John xx. 26.

7. To eleven disciples at the Sea of Tiberias, seventy miles away, John xxi. 2.

8. To eleven disciples on a mountain in Galilee, as He had appointed, Matthew xxviii. 10.

9. To "above five hundred brethren at once," 1 Corinthians xv. 6.

10. "After that he was seen of James," 1 Corinthians xv. 7.

11. "Then of all the apostles," 1 Corinthians xv. 7, which was probably at the time of the Ascension, Acts i. 2.

12. To the Apostle Paul, "as of one born out of due time," 1 Corinthians xv. 8.

Can human testimony be depended upon? If it can, then here we have ample, aye, "infallible proofs." And the convincing power of these testimonies is enhanced when we consider their number and character.

Had these dozen apparitions been to only one person, there might be room to believe that he was laboring under an hallucination, or that possibly he was attempting to deceive. But when witnesses are grouped into numbers of one, two, three, seven, eleven, twelve, and even five hundred, surely all suspicion of hallucination or deception must be excluded. Then, the length of time covered by these epiphanies contributes to render these proofs infallible. Had they all occurred in one day, or perhaps within a week, there might possibly be room for the allegation that Christ's followers, in the excitement produced by the closing scenes of his life and by the fervor of their enthusiasm, had in some way been deceived. But these experiences extended through forty days, and surely in that time enthusiasm must have quieted down, fervor must have

cooled, and judgment must have become dispassioned so as to give forth impartial and trustworthy decisions.

Moreover, the varied conditions under which these manifestations were made add still more convincing force. Christ appeared in the early dawn; in the twilight, in the broad light of the hours of the day; by the wayside; in the house, again and again; by seashore; on mountain. He appeared at unexpected times and by appointment. He spoke, not on one occasion only, but on several occasions; not in single words or short sentences simply, but in lengthened conversations and addresses. He was touched a number of times, as this tactual evidence absolutely convinced the skeptical Thomas. He ate with them.

Further convincing power is added by the fact that these proofs were enforced upon people who were hard to be convinced.

We are strangely told by modern unbelievers—to such lengths will present-day unbelievers and misbelievers go—that the disciples were credulous men and lived in a credulous age that was predisposed to the marvelous. As to the credulousness of the disciples, so far from having a predisposition to believe in the proofs of Christ's posthumous presence, our Lord in Mark xvi. 14, upbraids even the Apostles for their unbelief, and some of them were hard to be convinced at all (Matt. xxviii. 17). And as to that being a credulous age, it was not so, but was eminently a skeptical age. Skepticism prevailed in the realms of Greek and Roman thought, and also among the Jews, for the Sadducees, the rationalists and skeptical materialists of that day, who denied spirit, angel, and resurrection (Acts xxiii. 8), seem to have had the dominant influence in Jewish thought and to have infected Judaism with their unbelief. This "credulous" claim is untrue.

To unwilling believers these convincing proofs came, and so overwhelming was the conviction produced and so inspiring the faith generated, that they were filled with a divine enthusiasm which welcomed toil, privation, suffering, death, while they went everywhere preaching "Jesus and the resurrection" (Acts xvii. 18).

An eminent jurist, looking upon the proofs of Christ's resurrection simply from a lawyer's standpoint, says, "There is no fact in history better attested." In view of

the evidence here adduced, to deny the fact of Christ's resurrection would seem to indicate something worse than intellectual obfuscation.

There is an historical incident that will bear retelling.

When Dr. Nott, the famous president of Union College, Schenectady, N. Y., was pastor in Albany, he announced a series of sermons on the resurrection of Christ, which he preached on six successive Sundays. To his great surprise and gratification he noticed at every sermon the presence of a man, then one of the most conspicuous at the Capitol, Brockholst Livingston, eminent as a jurist, and confessedly at the head of the legal profession in the Empire State. The preacher quietly pursued his purpose, adduced proofs, answered objections, analyzed the chief priest's lying story, measured the evidence for honesty in the disciples, treating the entire narrative in the Gospels as if it were a case in intricate jurisprudence; and then he drew the conclusion and, true to his calling, sought to urge it instantly with all the power he possessed, upon his hearers, that the Christian religion was grounded in truth and had unalterable claims for acceptance upon every thinking man, and that if he neglected it he stood in jeopardy every hour.

At the close of the series Mr. Livingston lingered in the aisle to speak with the minister. He gracefully expressed his gratification at so luminous a treatment of the subject, and said in substance: "I am a lawyer and accustomed to such discussions, and I admit you have made out your case incontrovertibly; but," added the jurist, "this case demands a verdict. It cannot be left so. It is not merely an intellectual conflict you have been waging: it carries a world of life in its train; for if Jesus of Nazareth rose from the dead in Judea, then the religion he came to establish is true, and every man's duty is plain to accept its precepts and order his conduct by them."

That was the verdict which the clear-sighted, conscientious judgment of the lawyer rendered: he accepted it, and at once became a Christian and that too at a time when skepticism and infidelity were rampant.

Easter. If coming to believe in the resurrection of Christ brings a man to Christ, what will non-belief or denial of it do?—*W. H. B.*

Spiritism—Its Early History

IN common with other writers we employ the word Spiritualism as the opposite of naturalism, while Spiritism is used when speaking of the supposed communications between those living in this world, whether they are human beings, angels or demons.

Spiritism, as everyone knows, has a history that covers a long period and has been given different names. At all times it has had for its handmaids mysticism, and the credulity of humanity.

Spiritism had its beginning in the Garden of Eden, when Satan, coming from the invisible world, chose in this visible world of ours for his first medium a serpent, and a woman for his first victim.

The ancient Egyptian priests, the jugglers of Pharaoh in the time of Moses, the Babylonian sorcerers and those of India, who have been and still are remarkable in the field of occultism and the Israelites from the time of the Babylonian captivity, all practiced, in one form or another, the arts and devices of spiritism.

Nothing can be more evident than the fact that the Old Testament recognized the existence of witchcraft, necromancy, soothsaying and other forms of demonical obsession. The unclean spirit, the familiar spirit, the spirit of divination, the soothsayer, the observer of times, the enchanter, the wizard, the witch, the sorcerer, are Old Testament words that mean mediums, those who pretend to have established a connection between the spirits of those in the invisible world and ourselves here in this world.

Another fact to be taken into account is, that the Bible with remarkable uniformity and consistency condemned all forms of Spiritism, and sometimes the punishment inflicted was the disgraceful death by stoning. The following passages are to the point:

"Regard not them that have familiar spirits, neither seek after wizards to be defiled by them. I am the Lord your God." Lev. 19:31. See also 20:6.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto the wizards that chirp and that mutter; should not a people seek unto their God? on behalf of the living should they seek unto the dead?" Isa. 8:19.

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter of familiar spirits, or a wizard, or a necromancer, for all that do these things are an abomination unto the Lord." Deut. 18:10-12.

"A man also or a woman that hath a familiar spirit or that is a wizard shall surely be put to death." Lev. 20:27.

We may remark in passing that the popular mind at the present time is not prepared to say that spirit mediums, even those who are coining money from bereaved and broken-hearted people by assuring them that they can be put into communication with their dead kindred and friends, ought to be stoned to death, but our personal feeling is that every last one of them ought to be imprisoned, kept at hard labor, and be heavily fined. And we can think of no meaner method of obtaining a livelihood than that of a modern medium Spiritist.

Other Old Testament passages are of interest:

Manasseh dealt with evil spirits and wizards: he wrought much wickedness in the sight of the Lord." II Kings 21:6.

"Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the books that Hilkiah the priest found in the house of the Lord." II Kings 23:24.

All these commands are the clearest sort of evidence that Spiritism was practiced in Old Testament times.

The story of King Saul's misfortunes and visit to the witch of Endor is as pathetic as any that the Old Testament narrates: "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it, and inquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse." I Chron. 10:13,10.

It was this transgression, downfall and death of Saul that suggested Rudyard Kipling's poem, "On the Road to Endor."

"The road to Endor is easy to tread

For mother or yearning wife,
There, it is sure, we shall meet our dead
As they were even in life.

Earth has not dreamed of the blessing in store
For desolate hearts on the road to Endor!

"Whispers shall comfort us out of the dark—

Hands—ah, God!—that we knew!
Visions and voices—look and heark!—

Shall prove that our tale is true,
And that those who have passed to the further
shore
May be hailed—at a price—on the road to Endor.

"But they are so deep in their new eclipse

Nothing they say can reach,
Unless it be uttered by alien lips
And framed in a stranger's speech.

The son must send word to the mother that bore
Through an hireling's mouth. 'Tis the rule of
Endor.

"Even so, we have need of faith

And patience to follow the clue.
Often, at first, what the dear one saith
Is babble, or jest, or untrue.

(Lying spirits perplex us sore,
Till our loves—and our lives—are well known
at Endor.)

"Oh, the road to Endor is the oldest road

And the craziest road of all!
Straight it runs to the witch's abode,
As it did in the days of Saul,

And nothing has changed of the sorrow in store
For such as go down on the road to Endor!"

Passing outside the confines of Israel it is found that the Oracles of the ancient Greeks appear to have rendered essentially the same service as do our modern spirit mediums.

The Illiad of Homer throws a sort of halo over spiritism. The popular mind of Greece appears to have been fascinated by Apollo and the Pythoness. But it was the supposed communication with the spirit world that largely contributed to that fascination. The Oracle at Delphi was especially venerated by the sages and statesmen of Greece, and was so highly esteemed by Socrates that he dissuaded Zenophon from beginning an arranged-for journey until he had consulted the Pythoness.

Cicero in his *De Divinatione*, a treatise that belongs to the second century, asks this question:

"What colony did Greece send to Æolia, Ionia, Asia, Sicily, or Italy, without consulting the Pythian, or Dodonæan oracles, or that of Hammon? Or what war was undertaken by them without the counsel of the gods?"

Then he adds this statement:

"Never would the oracle at Delphi have been so celebrated and so illustrious, nor would it have been stored with so many gifts from all kinds of people and kings, unless every age had experienced the truth of those oracles."

His meaning seems to be this, that such numbers of people would not have consulted that oracle unless they had faith in it which of course is very true. But the important question is this: Why did those people, the most highly cultivated and inquisitive of ancient history, (Acts 17:19-23), have faith in those oracles? Cicero, however, it ought to be said, was himself skeptical on this as he was on some other subjects. He writes thus:

"I have no confidence in fortune-tellers, mercenary soothsayers, nor circles." And it is interesting to note that the word *Psychomantism*, used by Cicero, translated circle, means a "place where one inquires of the spirits of the dead."

The early ecclesiastical writers speak in terms that leave no doubt as to their belief in spiritism. In the third century Porphyry wrote letters to Anebo which show that in his day spiritism was well known and practiced in Egypt, Rome and elsewhere.

Tertullian, one of the keenest and most scholarly of the church fathers, speaks of "table-turning" as one of the phenomena attendant upon consulting the spirit world.

"The Clementine Homilies," probably written in the third century, give the narrative of a person who made an effort to overcome his doubts as to the immortality of the soul. The following is the statement of the case:

What, then, should I do but this! I will go to Egypt and cultivate the friendship of the hierophants and prophets of the shrines. Then I will inquire for a magician, and when I have found one, induce him by the offer of a large sum of money to call up a soul from Hades, by the art which is termed necromancy, as though I wished to consult it upon some ordinary matter. But my inquiry shall be to learn whether the soul is immortal. And I shall not care to know the reply by its becoming visible; that after seeing it with my very eyes, I may have a sufficient and reliable proof of its existence from the mere fact of its appearing. And so the doubtful words which thine ears will hear will no longer be able to overture that which the eyes have made their own.

The printings of Cyprian of Carthage, Sozomen, and others, show that necromancy

wizardcraft, witchcraft, and familiar spirits reported in the Old and New Testaments were known and practised during these early church periods.

Porphyry, a skeptic of the third century, wrote thus to the Egyptian priest Anebo:

There are some who suppose that there is a certain obedient genus of demons which are naturally fraudulent, omniform, and various, and which assume the appearance of gods and demons and the souls of the deceased, and that through these everything which appears to be either good or evil is affected.

By the contrary kind of demons all prestigious effects are produced. They constantly cause apparitions and spectral appearances, skillful, by deceptions which excite amazement, to impose upon men. It is their very nature to lie, because they wish to be considered gods, and the presiding power among them to be taken for the supreme god.*

Not much is known of spiritism during "the dark ages," at least not much is recorded. In the sixteenth century there were strange manifestations at the hands of St. Philip Neri, the Italian, and in case of "the Holy Maid of Kent," who was executed in 1533; the charge was brought against her that she was acted upon by supernatural agencies, and the charge has been supported by such men as Sir Thomas More, Bishop Fisher and Archbishop Cranmer.

Some time in the year 1520 there arose in Germany a cult called "The Celestial Prophets." Melancthon gives the following account of these people:

"I see strong reasons for not despising these men; for it is clear to me that there is in them something more than a mere human spirit; but whether the spirit be of God or not, none except Martin (Luther) can easily judge." The Elector called in the advice of some of his most learned counsellors. These could come to no decision. They felt the same doubt that Melancthon had expressed. Luther investigated the circumstances, and said: "I hear of nothing said or done by them which exceeds the imitative powers of Satan. A just application of the Divine Word in the production of true faith, is the only way to correct all bad practices."

In 1525, Luther published a treatise against these prophets who appear to have had endowments similar to those of modern spiritists.

Dr. Goode, Dean of Ripon, in a book entitled, "The Modern Claims to the Possession of Extrarodinary Gifts of the Spirit Stated and Examined," gives an account of a cult that appeared in France in 1688.

These people, like the Celestial Prophets of Germany, appear to have been spiritists.

The witchcraft that appeared in the United States, especially in Salem, Massachusetts, may have been allied to spiritism. There were arrests and executions, and we think the last word on the Salem witchcraft has not yet been spoken.

No one can doubt that Spiritism has filled a place in the thoughts of mankind that neither agnosticism nor materialism can fill. Spiritism also may be said to be a reaction from the agnosticism and materialism that had taken possession of civilized countries, especially of Europe and America, during the last half century, and besides this, spiritism is a kind of response to the longing of the human soul to know if death ends all. And when through disappointment and bereavement this world has lost its charm it is not strange that multitudes turn to some form of necromancy for counsel and help. Others, out of mere curiosity or for amusement or for scientific investigation, tamper with the subject, and are fascinated, without at first having any thought of what will happen; then it is only a step for one to become a believer and defender of all that is claimed by those who are confirmed in this questionable business.

From this we have been saying two conclusions would seem to follow. First, the "New Revelation" of Sir Arthur Conan Doyle and Sir Oliver Lodge is nothing more or less than a revival of ancient witchcraft, necromancy, soothsaying, and familiar spirit possession well known centuries ago, in which Satan and demons, instead of the spirits of the dead, are playing the principal part. Second, Professing Christians may do well to heed what the Bible says and commands as to necromancy, witchcraft, medium Spiritism, and other forms of obsessions, and let the thing alone.—L. T. T.

* * *

Naturalists tell us that when a wasp finds a lot of honey it does not eat by itself, but goes to the other wasps at once, and makes known to them the good news, that they may come and share the feast. Even a wasp may bear good tidings. How much more should we bring others to drink of the water of life, of which we have so freely partaken of ourselves! For Christ has commanded, "Go ye into all the world and preach the gospel to every nation."

*Porphyry and Euseb—Apocatastasis.

The "General" Resurrection Again



IN the December, 1919, BIBLE CHAMPION, p. 486, begins an article on "Resurrection—Judgment," in which the writer attempted to show, contrary to the commonly received notion, that a general resurrection and a general judgment are not taught in the Scriptures, but quite otherwise. To very many no doubt his exegesis seemed conclusive. The doctrine of a general resurrection and of a general judgment stand or fall together, and, proving that according to the record, a general judgment is "impossible," a general resurrection becomes likewise impossible.

In the *Presbyterian of the South*, Richmond, Va., of last December 22, the Rev. A. W. Pitzer, D.D., has an article, "Will All the Dead Rise at the Same Time?" that quite substantiates the exposition in the CHAMPION.

Dr. Pitzer was in his work days one of the outstanding men of the Southern Presbyterian Church. He founded the first church—The Central—of that denomination in Washington, D. C., in 1868, and served as its pastor nearly 40 years, when advancing years necessitated his retirement. This is the church that President Wilson and family chose for their church home. Dr. Pitzer is approaching the nonagenarian limit, and, abiding at Salem (city of peace), Va., awaits his Homeward call. He finds the Resurrection a fitting theme of contemplation, and in discussing it says:

"All persons who accept the Bible as the word of God believe that all the dead will rise. The Resurrection will include all who have died.

Translation Is Not Resurrection

"Two men have been translated that they should not see death: Enoch, the seventh from Adam, who walked with God and was no longer on earth, for God took him; and Elijah who went up by a whirlwind to Jehovah, the God of Israel.

Revivification Is Not Resurrection

"The son of the Shumanite woman, the daughter of Jairus, the son of the widow of Nain and Lazarus were brought back from the estate of death, to continue and complete a mortal life in the flesh, and to die again.

Transfiguration Is Not Resurrection though it does for the living what Resurrection does for the dead.

"An entire generation of believers will be alive when Christ returns, and the dead in Christ shall rise first; then we that are alive, that are

left, shall together with them be caught up in the clouds, to meet the Lord in the air.' 'We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye.'"

The Order of the Resurrection

"Do all the dead rise at the same time, or is there a divinely ordained order? Each in his own order, Christ the first fruits; then they that are Christ's at His coming." In Matt. 27:52, 53, 'And the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after His resurrection they entered into the holy city and appeared unto many.' These saints did not rise until after Christ arose from the dead.

"In his letter to the Thessalonians the Apostle says that at the return of the Lord, 'the dead in Christ shall rise first, and after that the living saints will be changed or transfigured.'

But with What Body Do They Come?

"The description of the Resurrection body in 1 Cor., 15th chapter, applies not to the wicked, but only to those who are in Christ. The wicked do not put on incorruption, immortality and glory, and for them death is not swallowed up in victory through our Lord Jesus Christ.

"In Luke 14 our Saviour speaks of those 'who will be recompensed at the Resurrection of the just.'

"The Apostle Paul, Acts 24:15, in his defense before Felix, says: 'There shall be a resurrection both of the just and the unjust.'

"And in Philippians 3:11, Paul wishes that he might 'attain to the resurrection from among the dead.'"

The Greek words for resurrection are unusual.

We come now to the 20th chapter of the Revelation of Jesus Christ. Whatever difficulties may be met in the interpretation of this chapter these facts are obvious, viz.: Satan is bound and cast into the abyss 1,000 years. John saw the martyrs of Jesus and His word, restored and reigning with Christ 1,000 years but the rest of the dead lived not until after the 1,000 years were ended.

This is the first resurrection of which Daniel writes. Daniel 12:2, "Many (not all) shall awake to everlasting life."

The resurrection of which our Saviour speaks, Luke 14:14, believers "recompensed at the resurrection of the just." "The resurrection from among the dead," for which Paul longed. Phil 3:11. The resurrection of those in Christ at His parousia, Christ the first fruits and then they that are Christ's at His coming (1 Cor. 15). But every one in his own order or rank.—

W. H. B.

The Power of Initiative in Men



HE stork came to my father's house in February, on the seventeenth. It has now come to my son's on the twelfth. We hold that day in reverence, as we do another ten days later, and the reason is similar in each case. An infant saw the light on the twenty-second, who was to establish the greatest republic on earth, and another saw it on the twelfth, whose task it was to save that republic from destruction.

Many other men have been born on those two days; but these two surpass them all. These two are dear to mankind for what they did. These two are held up as models for our youth. These two have become conspicuous figures among the immortals, and the fame of each will never die.

The lesson which they teach is needed in our day; for there never was a time in the history of the world when there was such an itching for leadership among all sorts and conditions of men. Parents try to develop initiative in their children in order that they may be prominent in their day and generation. Men and women tell their little ones to stand up for their rights and fight if need be. "The world owes you a living—get it in any way you can" is the substance of the teaching of many agitators. Graft and grab might well be the slogan.

Observe, please, that no such description can possibly fit either of these two men. Nor can it be said with any truth that either made himself what he became by the power of his will. That is another slogan today, and it is overworked. Power of Will is declared to be sufficient to take a man anywhere that he plans to go, if he will only cultivate it sufficiently.

Power of will is a tremendous factor in any man's success; but it may easily become the source of his undoing, because it may operate as it did in the case of Lucifer. Power of will is the devil's way of getting anywhere, and all his followers are devotees of the cult. Moreover, power of will, unsanctified and selfish, was the tap-root of the world war and all its woes.

No, it was not power of will that made George Washington the father of his country, and it was not power of will that made Abraham Lincoln its savior. It was not power of will that made Moses the greatest

law giver of all time, and it was not power of will that made Jesus Christ the savior of mankind. Power of will was conspicuous in Paul; but it was not power of will that made him the world's greatest missionary and its most profound theologian.

Nor was it power of will that made these men conspicuous for their initiative. The initiative shown by Moses may well amaze any one. The initiative shown by Jesus was enough in itself to begin turning the world upside down, and the process is still going on with him as its mainspring. His divinity was and is back of it all; but power of will is not the secret of what he has been doing through the ages. It is the secret of what Satan has been doing, and will continue to do so as long as he has the power to deceive men.

It is a familiar truism that virtues and vices run in parallel lines, and that it is often hard to distinguish between the two. This is particularly patent in some cases, where the vice is of a sort that looks respectable. Thus, peace at any price is the vice that corresponds to righteousness at any cost, and Jesus is often slandered as a teacher of the first, whereas he never taught any such thing but did teach the supreme claims of righteousness. The gulf between the two is impassable, but it is narrow, and cowardice may incline one to favor the assumption that peace was made supreme. It was not, and it would become an unmitigated curse to the world if it were to be so accepted. Selfishness often blinds people to the results of their false choices.

To make peace the supreme good is to favor every grafter and villain on the broad earth. If Belgium had done that, Germany would now rule the world, and we would be paying the price in these United States. That was a part of the original plan, and we would not have escaped; for every detail had been worked out with care and exactness, and our German population would have been in the saddle long ago. By this time, possibly, German would be the official language of the country; and we would have been compelled to learn it. The humble pie that Roosevelt caused the Kaiser to eat in the case of South America was to be compensated for with American gold and servitude.

Most of us do not believe that, and we surely do not believe that the Kaiser could have carried out his plans. Some Germans were loyal. That was the weak spot. The plans were well laid. The arms were stored ready for use. American Germans were approached and asked to join the movement. The secret service knew something of what was going on. They knew of twenty-five thousand rifles in one store house in New York City. It was controlled by Germans. My information is official.

That is what power of will leads to—plans to rule or ruin, to have one's own way regardless of justice or right, to prosper at the expense of others, to dominate and be it. Lincoln never had any such ambition. Neither did Washington. If either had had it, he would have been a failure or a curse to his country instead of a blessing.

Each had a wonderful power of initiative; but the will to rule was not its source. Lincoln was conspicuous for two things—honesty and humility. Washington was much like him. His mother remarked, "George always was a good boy," on being told that he was the choice for the first president of the republic. The desire to serve

was the most marked element in the success of each. It was the mainspring of Moses' activities, though it had to be chastened and trained. It is always the core of real leadership.

Just here popular ideas go astray. Initiative is the power to begin things or to find a way out of difficulties. Most people have an idea that it is the power to "start something." That power is usually self-will; but it is constantly confused with initiative, and American parents are storing up trouble for themselves and others by the mistakes they make in this direction. They attempt to teach their children initiative and succeed in teaching them self-will. The fruit of such a training is chaos ultimately; for when all want to have their own way coöperation ceases to be possible.

We need to be more thoughtful. We need to get back to old-fashioned ideas of duty and responsibility. Lack of these things is ruining our young people and making them utterly irresponsible. If we want them to have initiative, we must teach them to serve, to love God supremely, and to love their neighbors as they love themselves. —
H. W. M.

Notes and Comments

DR. W. B. RILEY, one of our Contributing Editors, sends us the following: The Executive Committee of the Christian Fundamentals Association will hold their Fourth Annual Convention on June 25-July 2 in the Los Angeles Bible Institute Auditorium, Los Angeles, Calif.

Since its original convention in Philadelphia it has had no outstanding individual leadership, but rather a few score brethren, notable Bible teachers, who have voluntarily stood shoulder to shoulder in pushing this cause, providing for it ways and means, and making it the medium of counsel for the triumph of the truth.

In four short years, the phrases "fundamentals of Christianity," "the fundamentals of our faith," etc., have loomed larger on the printed page than any single group of words used in the Christian endeavors of the Twentieth Century. Recently a speaker before the ministers of Greater Boston, declared "Whether we like it or not, the Fundamentalists have driven a wedge to the heart of every denomination in America."

About the same date a Unitarian occupying an evangelical pulpit in Seattle, berated the movement and warned the people against it; while in practically every one of the larger cities of America, denominational and interdenominational gatherings alike have been listening to discussions pro and con, of the "fundamentals" of the Christian faith.

The friends and members of this Movement throughout the country realize that our work is only well begun. Each of the three Conventions now recorded in history has had a definite objective. Philadelphia brought together the conservative forces of evangelical denominations and welded them into one body. Chicago revealed the strength of their numbers and brought them to a realization of their power. Denver drew the line between truth and error and showed the conflict to be an irrepressible one. Los Angeles will more clearly point the ways of conquest in this—the greatest controversy of the century.

Fundamentalist leaders in the various de-

nominations have been brought to see clearly the infidelity in high places; to decide definitely that to save their denominations from destruction, it will have to be dislodged, and every national Convention of 1922 will ring with debate about the Authority of the Book, the Deity of Christ, the Effectiveness of the Cross, and the purging of infidelity from professorships, pulpits and the printed page.

WE were unable to fill orders for thousands of copies of Dr. Townsend's pamphlet "Collapse of Evolution." A newly revised and enlarged edition will be ready April 1. This will be good news for the many who have so often made inquiries. All our readers will want to read this revised edition. Price is 20c each, or \$2.25 per dozen, prepaid. Send your orders to the Publisher.

IN *The Christian Work* of February 4, the weekly sermon is by William Adams Brown, D.D., Professor in the Union Theological Seminary, and was delivered in the seminary chapel. It is on "The Supreme Gift," 2 Cor. viii. 3, 4. We note this sentence: "If I were to define a Christian in a single sentence, I should say that he was one who had learned to believe in man because of what he had experienced of God." This is interesting. But we wonder if it is the Summum of wisdom taught at Union. Let us say: A Christian is one who acknowledges and accepts the supreme lordship of Jesus Christ. Which definition do you prefer?

HERE is cheering news from the Ongole missionaries:

"We are getting letters asking where we stand on the inspiration of the Bible, divinity of Christ, vicarious sacrifice and many other stand-by doctrines.

"Be it known that we at Ongole are solid with the saints. We swallow whole all the old-fashioned doctrines and feel good over it. India is a nation of Unitarians and if we do not believe in the old doctrines we have no message for her people. We acknowledge a debt to the higher critics in helping us to distinguish between the real doctrines of the Bible and man's doctrines based on personal interpretations.

"Have you ever wondered why Jesus did not establish a theological seminary so as to

fully develop in the minds of the disciples his many new and wonderful teachings? Is it not likely he knew the tendency of the human mind to get off by itself into a world of its own, disconnected with both God and man? If he did know, then his method of teaching the great truths and at the same time having them worked out in contact with God and man, is easily understood.

"Even in conservative India, those who are close to the people as spiritual leaders see the naked souls of men and their great needs. At the same time such leaders are unusually dependent on the power and wisdom of God for methods and means, and it is the general experience of Indian missionaries that the Bible—as it stands and has been interpreted by the saints, rather than by the set-a-part scholars of the church—is what India needs and is, therefore, God-given and must not be altered, subtracted from, or added to."

ARCHEOLOGISTS are busy these days, and nature is helping them materially. In California a blast in a lime pit pushed up to air and light prehistoric fossils of animals. The fossils were Brobdignagian in size. For instance, a tooth in the find measures fifteen inches across the top and twenty-four inches long! In Arizona heavy rains near Reddington have uncovered the burial grounds of a giant race of men, said to have been ten to twelve feet tall. Does this suggest devolution or evolution? In Egypt, American scientific experts have discovered the tombs of twenty-six generations of Ethiopian kings, and found much other material of archaeological interest.

THE newspapers state that Baptist leaders are apprehensive over the report that 5,000 of the 10,000 Baptist Churches of the country are refusing to contribute to the New World Movement, which means refusing support to the missionary enterprises of the Baptist Church, because of the theological "radicalism" of men who control the Baptist boards.

ANATIONAL CONGRESS, under the auspices of the World Alliance for International Friendship Through the Churches, to be participated in by all religious denominations, is called to meet in Cleveland on May 16th to 18th of this year.

IN a recent religious survey of the city of St. Louis the Church population was found to be thirty-nine per cent Roman Catholic, thirty-six per cent. Protestant, and three per cent. Jewish. One-fifth admitted no interest in the Church. The three hundred churches are spending \$2,500,000 a year in regular church and mission work and are growing noticeably faster than the population; but "five members gained annually result in only one member gained permanently." Of these churches, it is recorded that a dozen, located in down-town districts, are beginning to meet the social challenge of their neighborhoods. Fifty years ago, however, a migration from "undesirable" neighborhoods began, and the annual move ever since has amounted to from one-third to one-half of St. Louis. This resulted in "a constant turnover in attendance and an uprooting of interests." The churches moved, too, with the result that "now east is east and west is west, and never the twain shall meet" unless an adequate program is devised. Although St. Louis is a prosperous city, over one-half of her people are found by the survey to be living below the average of human welfare and thirty per cent. under "distinctly subnormal conditions."

THE following is taken from *The Presbyterian of the South*: "On December 25, 1921, every active minister in the Synod of Arkansas received a one thousand dollar life insurance policy. The premiums are to be paid yearly through the liberality of Mr. A. B. Banks, a deacon in the Second Presbyterian Church of Little Rock. Mr. Banks has carried a similar policy on the ministers of his former Presbytery, Pine Bluff, for several years. When a man enters active service in our Synod, he becomes eligible for a policy."

We pass the suggestion along to our wealthy Baptist laymen, among whom there must be a few who have so much money that they do not know what to do with it. No man would want to menace the welfare of his children by leaving too much money to them, and all know that there is no place for money in the "city not made with hands." Why not help underpaid ministers get rid of the worry of thinking what would happen to their families in case of serious trouble? Life insurance is good. There is also an unusual opportunity offered through the Ministers and Mission-

aries Board. If any of the laymen referred to are in doubt where to begin operations, we shall be glad, upon request, to furnish confidential information. Carnegie said an earful when he spoke about the disgrace of dying rich. But to die rich in good works is not so bad.

A CORRESPONDENT in *The Living Church* (Episcopalian) makes a point concerning preaching that preachers would do well to heed: "May an habitual and lifelong hearer of sermons make a plea for an increased number of sermons that are distinctly Christian, in the sense that they are stressing the message of the incarnation rather than some point in morality or ethics. I know very well that Christianity gathers up into itself all that is true in morality and ethics, and that all these must be taught: and yet we are hungry for clearer and closer presentation of the "good tidings of great joy" in the actual presence of the Christ amongst us. I believe that if the preachers could realize the instant and eager response in the minds of their hearers when their words in some way present to the congregation a recognizable picture of Christ, they would more often speak directly and simply of him."

Such counsel is profitable for any preacher or editor or layman. The world is hungry and will be satisfied with nothing but the bread of life which came down from above. Whatever other task lies upon the church today its supreme opportunity is in a lively witnessing for Jesus Christ.

DENOMINATIONAL representation in the Congress of this United States is interesting in that it gives a partial index to what we may expect of it. A recent census shows the Senate is composed of: Methodists, 17; Protestants Episcopalians, 13; Presbyterians, 11; Congregationalists, 7; Baptists, 6; Roman Catholics, 2; Unitarians, 2; Mormons, 2; Christian Disciples, 1; and non-members, 4; unknown, 23. The census given of the House of Representatives follows: Methodist, 99; Presbyterians, 55; Episcopalians, 35; Baptists, 29; Congregationalists, 23; Roman Catholic, 18; Christian, 11; Lutheran, 11; Disciples, 10; Unitarian, 5; Jewish, 3; Quaker, 3; Universalists, 2; United Brethren, 1; Mormon, 1; Independent, 1; Mennonite, 1; Dutch Reformed, 1; Evangelical, 1; non-members, 23; unknown, 98.

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